

A
Weeks Preparation

Towards a
WORTHY RECEIVING
OF THE

Lords Supper;

AFTER THE
Warning in the Church

For the Celebration of the
Holy Communion:

IN
MEDITATIONS & PRAYERS
for Morning and Evening, for
every Day in the WEEK.

ALSO,
Some MEDITATIONS to Live Well
after the Receiving the *Holy Sacrament*.

The Seventh Edition.

L O N D O N :

Printed by N. T. for Samuel Keble at
the *Turks-Head* in *Fleet-street*, over
against *Fetter-Lane-end*, 1683.

Repent you of your sins or else
come not unto that Holy Table.



Printed for Sam^l Keble at Turk's head in Fleetstreet

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IMPRIMATUR.

Georg. Thorp Reverendissimo
Chr. Pat. & Dom. Domino
Gulielmo Archiep. Cant. à
Sacris domesticis.

Nov. 11th. 1678.

Ex *Aedibus* Lambethanis.



THE PREFACE.

THE Mark, at which all good Designs and Acts take their aim, is the Glory of God, and the good of Man in order to his Glory; to this scope, this Weeks Preparation to the Holy Sacrament tends: First to advance God in his Honour; the second to promote the welfare of our Souls: The stile of it is fit for Closets, plain and useful; the matter is of the greatest concernment to Christian Religion.

The Preface.

Lamentable are the Ruines into which the Natures of Men are generally fallen by their Sins, in not coming to this Holy Communion, but walk in By-ways of their own, which are called in Holy Scriptures, the ways of the Wicked, that broad way that leadeth to Destruction, being ignorant of the way of Life and Peace ; for Religion is the Worship or Service of God, for which God made Man in this World, and for to live happy with himself in another World ; and the means to be so happy, is to serve God, according to the true Christian Religion of the Church of England, as it is by Law Established, and to Believe, Do, and Pray aright, according to the strict-

The Preface.

strictest Rules of this Religion; let it be Humble and Diligent, and let the Service of God be our great Care, and greatest Employment, We Living in so Good Times, in the Arms of so Good a King, whose Justice and Wisdom we lie down in Safety under, having now nothing to Employ us, but in the Service of God, and to live a Holy Life, in Peace and mutual Charity, to enjoy the Blessings of the Government under so Great, so Good a Prince. If thou be a Child of this Church well Taught and Trained up in the Knowledge and Obedience of her Holy Commands and Customs, I hope these Meditations and Prayers, may do thy Soul some

The Preface.

Service, (if thou be a Man or Woman of another Soul, I wish thee possessed of a better Spirit) and let thy Profession be, to Contemplate Heaven, and Contemn Earth, and make it Practice and Business to Live to God, and Die for Christ: Religion, that is, to Believe Largely, all which God says in His Word, briefly sum'd up in the Apostles Creed, which all Christians Receive as the Rule of their Faith; and by the Ten Commandments we are to Govern all our Actions, as the Great Rules of our Life; for Solomon, who is so much Celebrated in Scripture for his Wisdom, and Knowledge, hath purposely Written a Book, the main
Argu-

The Preface.

Argument whereof, is, to enquire, wherein the Chief Happiness of Man doth consist: In the Conclusion, asserting every Mans greatest Interest and Happiness to consist in being Religious, Eccles. 12. ver. 13. Let us hear the conclusion of the whole Matter, Fear God and Keep his Commandments, for this is the whole Duty of Man. And yet how few are there that perform it, which yet is not so much our Duty, as it ought to be our Delight: He, that hath but once got the Habit of Adoring his Maker, will quickly find Religion but a Pleasure; and that Law which seems so hard and unpleasing to the World, will be but

The Preface.

a Recreation to his Soul; for every considerate Man or Woman, after all his other Disquisitions, will find it to be his Chief Interest, and that which doth deserve our utmost Care and Diligence.

But, Alas! How little is there of David's Piety amongst Us now, when instead of Delighting in Gods Laws, We deface it more; and are so far from Meditating in it either Day or Night, that we never think upon it at all; Our Fore-Fathers taught their Children what to do; and what to avoid; and then Men were better. But when Men do strive to become Learned, and care not so much to become good;
and

The Preface.

and now we are taught to Dispute rather than to Live ; but let us learn to Live well rather than to Walk well , and let us spend that time in Prayer and Meditation , which we throw away upon such useless wranglings : Blessed are the times in which Men learn to Dispute well , that they may live the better ; since Obedience is the Love of God , and to do Well is the Life of Religion ; But it is the great design of Satan in a Malicious Envy to Man, if he cannot spoil us of our Crown, then to rob us of our Comforts, if he cannot deprive us of Grace, then to bereave us of our Peace.

The Preface.

You are called by your Heavenly Father to this Blessed Sacrament, that ye may have a Portion of the Inheritance of the Saints in Light, that ye might be Holy and Unreprovable in his sight, in Love, and in Christ you are Chosen according to the Purpose and good Pleasure of God; not for our own Works and Merits, but for the Blessed Jesus: For He Prayed to His Father to give Him Them out of the World, when being ready to leave the World, and go to the Father: Thus Beseeching God to Enlarge the Comforts of His Holy Spirit in your Heart, and to Prosper you in your Preparation to this Blessed Sacrament, and in
all

The Preface.

*all things that Concern the Blessed
Hope of the Appearing of Jesus
Christ our Mighty God and Sa-
viour, I end and rest.*

Our

*Our Devout Behaviour
in the time of Divine
Service of the Church.*

THese few following considerations I thought good to recommend unto You ; not to instruct the knowing, but to Inform the Ignorant, who either enter not Gods House at all ; or if they do, it may be are not imployed as they should be there ; which is an evil they consider not of, and so they offer God no Sacrifice at all ; for some enter into the House of God without any Devotion or Reverence, and so they offer unto God they know not what, Serve him they know not how, nor wherefore. But to correct those Evils, that Persons may come to the House of God, as they should come, and knowingly, and understandingly, and do, what there is fit to be
done

done ; and if without prejudice thou wilt read, well weigh these considerations, I am willing to believe thou wilt not be the worse ; nay, by Gods Blessing, thy Mind may be made more Devout and so thy Soul much better.

When ye are entring into the Religious Assemblies, consider that ye are entring Gods House, that Holy place, where Gods terrible Majesty is represented, which is enough one would think, to suppress any unworthy and irreligious action or Thoughts, and Therefore keep your Feet when ye enter.

They who do not enter into Gods House with all Holy Devotion, and prepared resolutions, to offer to him an Holy Worship and Service, and to demean themselves with all the Reverence imaginable ; they offer to God a Sacrifice of Fools ; and all for want of due consideration : For when our business is with God, we are to mind our business, to have our Minds, Hearts and Affections, set only upon
it,

it, when we come into the House of God, which is the figure of Heaven, we are to leave the Earth, and the World behind us, and to have our conversation only in Heaven; Well then, consider what thou art, and what God is, into whose special presence thou art come, and what is thy business with him. Thou art a feeble, Infirmitie Creature, made up of nothing but Wants, and Weaknesses; God is a Creator Allsufficient to heal thy Infirmities, to supply thy Wants, and to manifest his strength in thy weakness.

Now having seriously considered all that is before-mentioned, and having resolved to do it too, upon serious consideration; for it is lamentable to think what absurd things are done in time of Divine Service; then it will in the next place concern us, when we are all present together with pure Hearts, and humble Voices, let Us make our Approach to the Throne of Gods Heavenly Grace, all meekly kneeling upon our knees:
Having

Having thus seriously composed our selves by a deep consideration of our Sins, both confess and acknowledge them to God ; to whom we are to make our Addresses for the Pardon of our Sins, and the supply of our wants ; Being thus, as it were refreshed and enlivened by the Confession, and Absolution, and the Lords Prayer ; we are next to proceed, to desire of God his Assistance to open our Lips, that we may praise him in the best manner ; for without Gods Grace we can do nothing ; it follows next that we should in the most cheerful posture, (which is standing,) exhibit to God our Lauds and Praises (in the 95. *Psalm*;) for all those Blessings which he hath most graciously confirmed upon us.

Then shall follow the *Psalms* in order as they are appointed, all the people still standing, and at the end of every *Psalm* shall be repeated, *Glory be to the Father, &c.*

Now the Church gives a kind of
rest

rest to our Devotions, that they tire not. For now we should with all devout diligence, sober, serious, and grave attention hear the first Lesson read out of the Old Testament ; after the first Lesson is read, all standing shall be said, or sung the Hymn called *Te Deum Laudamus* : We praise thee, O God, &c. Then shall be read the second Lesson, taken out of the *New Testament* ; and after the second Lesson is ended, is said or sung, *Blessed be the Lord God of Israel* ; or *O be joyful in the Lord*, and all standing ; Then shall be sung or said the *Apostles Creed*, all the people standing, which is a visible Sign or token of the Profession of the Faith therein contained ; the Prayers following, all devoutly kneeling : next is our standing up at the Gospel, which is appointed in our Liturgy ; which you may see more at large in Mr. *Falkner's* Book of the Lawfulness of these things, and Dr. *Combes*.

Having thus far proceeded in the
publick

publick Service, in offering up our
 Lauds and Praises to God in a most
 solemn manner, the next is Hearing
 of Gods Word Devoutly ; and now I
 Pray and Beseech you, for the Love
 we have to Christ, and for your own
 Souls sake, and the Churches sake, to
 let us come with more Reverence, for
 I have seen in the Church the People
 sitting in the time of Divine Service,
 which is a most lamentable thing to
 do, if we consider we are in that Holy
 place, where God's Majesty is repre-
 sented, and our Lord Jesus Christ,
 who shall judge us all at the last day ;
 who is a God of Purity, in whose
 presence the brightest Angel is Im-
 pure ; we are to see that all be Pure
 about us ; we are to come with Pure
 Hearts, Pure Hands, and to present
 him with Pure Offerings ; especially
 we are to look to our Affections, the
 Feet of our Souls, to see that they
 have contracted no Impurity ; for if
 they be Pure the whole Man is Pure :
 Keep thy Foot when thou entrest ;
 There-

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Therefore let all those that have done
Amis beg Pardon for it, and be
more Devout for the time to come
and I Pray God to direct thee, and
to give thee aright Understanding in
all these things.

Farewel.

The Warning on Sunday before
the Communion.

DEarly Beloved, on Sunday next
is purposed, (through Gods as-
sistance) to be Administred to all such as
shall be Religiously and Devoutly dispo-
sed, the Comfortable Sacrament of the
Body and Blood of Christ.

A

Weeks Preparation

Towards a Worthy Re-
ceiving of the Sacrament of
the Lords Supper.

*On Monday Morning, and the rest
of the Week, when we first Awake.*

Lighten mine Eyes, O Lord, that
I Sleep not in Death.

Awake thou that Sleepest, and A-
rise from Death, and Christ shall give
thee Light.

Open thou mine Eyes, O Lord,
that I may see the Wonders of thy
Law.

At

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A

At our first Rising.

IN the Name of our Lord Jesus Christ, who was Crucified for me, I arise from mine own rest to do Him Service. He, by his Cross and Passion, Save me, Bless me, Govern me, and keep me this Day and, for Ever, *Amen.*

I laid me down, and Slept, and rose up again, for the Lord hath Sustained me. O Lord, I commend this day my Soul and Body, with all the Faculties, Powers and Actions of them both, beseeching Thee to be ever with Me, to Direct, Sanctify and Govern Me in the Ways of thy Laws, and in the Works of thy Commandments; that through thy most mighty Protection, both Here, and Ever, I may be Preserved in Body and Soul, to serve Thee, the only True God, through Jesus Christ our Lord, *Amen.*

Almighty

A Almighty God, who hast promised to hear the Petitions of them that ask in thy Sons Name. I beseech thee Mercifully to incline thine Ears to Me, and support my weakness by thy Mercy, in my preparation towards a Worthy Receiving thy Holy Sacrament; and grant, O Lord, that small Service (my Prayers and Supplications,) which I shall do this day, I may effectually obtain, to the relief of my necessity, and the setting forth of thy Glory, through Jesus Christ our Lord, *Amen.*

Our Father which art in Heaven, &c.

Mundays

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Almighty

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Mundays

Mondays Meditations.

Meditations upon the Holy Sacrament in the Morning.

GOD being an Infinite Good, as he hath his Being from himself, so hath he His Contentment in himself; He hath his Paradise in his own Bosom, his perfect Bliss in the Eternity of his own Fulness. And O the immensity of Gods Love unto Man, in ordaining him no other Felicity than Himself enjoys, giving Himself to be Mans End, Mans Happiness. This then is the Comfortable rest of Mans Soul, Communion with God in Christ, O my God, I Trust in Thee; my Prayer, O Lord, is founded upon Faith, my Faith upon thy Promises, so that because thou art my God, Therefore I Trust in Thee; yea, because I Trust in Thee, therefore Thou art my God; my God, otherwise, O Christ, Thou wert not

S. not my Jesus; but O my Jesus, who
— savest me by thy Blood; in this thy
a. Sacrament, thou art set forth Cruci-
fied, and I behold thy Wounds,
as from whence, by the Hand of Faith,
self, I pluck forth these Comfortable
im- Words of Life, my Lord, and my
wn God: my God; Mine, for thou hast
ter- partaken of my humane Nature, and
the thou hast made me to partake of
n, in thy Divine Nature; thou hast ta-
han ken upon thee my Flesh, and thou
be hast Communicated unto Me of thy
hen Spirit: In this thy Holy Sacrament
oul, thou Communicatest Body and Blood,
O Flesh and Spirit, thy whole Manhood,
yer, yea, thy very God-head too, thy
my whole self was Mediator; Therefore
be thou art my God, and I trust in thee;
ore I trust in thee to make good my
st in Right to the Covenant of Grace,
my to make good my Claim to the Hea-
wert venly Inheritance, even to make good
not my Communion with thee in all thy
fulness: A Communion so firm, that
the Bread and Wine I Eat and Drink

is not more really my Food, than Thou my Jesus, in whom I believe and trust, art my God.

It is not that I trust in my own Faith, but in my Faithfulness; not in mine own Repentance, but in thy Pardon; not in mine own Preparation, but in thy Acceptance; in Thee, and in thy Merits, in thy Mercies do I trust; let me not then be ashamed, let me not be disappointed of my Hope, deprived of thy Blessing; I trust in thee, by this Sacrament, which I am going to, to be filled with good things. O let me not be sent empty away! I trust in thee as the Rock of my Salvation: Thou my God hast promised, that whosoever trusteth in thee shall not be confounded; be it then unto me according thy Word. And seeing Thou, O God, mayest as soon not be, as be unfaithful, make my Trust as firm, as thy promise is sure, and so shall I not be confounded, as if I had taken a wrong course to be saved; but, O my Je-
sus

sus, behold I am coming to Thee, a
 nother poor *Bartimæus*; so blind,
 that to shew me thy ways thou must
 not only point them out, but also
 give me eyes to see. I am to present
 my self to thy Table, as another im-
 potent Cripple in the Temple; so
 that to lead me in thy Truth, thou
 must not only go before me, but
 give me feet also to run after thee :
 and that Thou, my Jesus, (who art
 the same yesterday, to day, and for
 ever) wilt now, by a miraculous po-
 wer of thy Grace and Truth, even
 cure my spiritual Lameness, and ig-
 norant Blindness; this is the ground
 of my Hopes, thy Promises; this is
 my Encouragement, thy Sacrament :
 In which Sacrament and Promises
 thou art exhibited unto my Soul, as
 the God of my Salvation : In thy
 Word thou hast given the Promise,
 and in thy Sacrament that Promise is
 sealed; that thou wilt save me from
 the Paths of Death, and lead me in
 the way of everlasting Life; And so

Faithful art Thou who hast promised, that safer it is for my Soul to be as low as Hell with a Promise, than to be as high as Heaven without it; tho' as low as Hell, yet would Hope bear me up; and tho' as high as Heaven, yet would Presumption throw me down.

Now for our comfortable access to this most holy Sevice, let us call to mind the first Institution of the same how we have Christ his own Precept and his Promise, St. *Matth.* 25. 26. St. *Luke* 22. 19. His Precept, *Do this* his Promise, *This is my Body which was given for You, this is my Blood which was shed for You*: As if, here I offer You the benefit of my Sufferings, and leave You a pledge at parting, of my dearest Love: A New Testament, League or Covenant between God and Man, that God will now think of your sins in Justice no more.

Christ our Saviour, when the time drew near that He should be betray

for the Sacrament.

9

and delivered up unto Death, he
communeth with his Disciples after
this manner, St. *Luke* 22. 15. I have
earnestly desired to eat the Passover
with you before I suffer, and he took
Bread and blessed it, in like manner
he took the Cup. In consecrating the
Elements of Bread and Wine, his Pray-
ers went up to Heaven, his Benefits
remain with his Church here on
Earth; the visible Elements, which he
took and gave, declare two things;
the one, that he would the morrow
following make himself an Oblation
for the Redemption of many upon
the Altar of the Cross; the other, that
he would become unto the Faithful
by this means a Table; in both, God
hath the Glory, and man the Benefits;
the Faithful Communicants do receive
that which the Word sound, to wit,
Preservation unto Life Everlasting,
both of their Bodies and Souls: For
the humbled Sinner believing in the
Incarnation, Death and Passion of Je-
sus, and Receiving this Bread and

B 3

Wine

Wine in token that God hath given him for our sins, and that he doth rely on him as his only Redeemer ; this doth convey, to such a penitent Believer, all the benefits of the Birth, and the Death of Jesus : And as the Bread and Wine, being received, do Communicate to us all the strength and comfort that they contain, so the worthy Receiver, by apprehending and embracing a Crucified Saviour, draws perswasions of his pardon, and encouragement to his Graces, and so hath Spiritually eat the Flesh, and drunk the Blood of Christ ; so may we rejoyce in his Salvation, and represent with gladsome hearts his Sacrifice to God for our Expiation ; and fix our eyes upon that Clory where he is enthroned ; hoping we shall one day sit down with him in the Kingdom of the Father, and keep a perpetual Feast with him in Heaven.

What should hinder us O my Soul, from going to begin to be so happy ? Search and Try, Examine and prove thy

thy self, hast thou not a mind to know and do the whole Will of God, with all thy Heart, and with all thy Soul, and with all thy strength?

Dost thou not choose to be poor in Spirit, Meek, Merciful, pure in heart, a Peace-maker, a penitent sufferer for Righteousness sake; and art thou not desirous to make an increase of all these by going to his Holy Table? Be not discouraged then, but know, that the Lord hath chosen him that is Godly for himself. The Lord will hear when I call upon him, Go and offer the Sacrifices of Righteousness, and put thy trust in the Lord.

*A Prayer on Monday in the Morning,
as soon as we are dressed, for Grace
to spend the Week and our time well.*

O Eternal God! who from all Eternity dost behold and love thy own glories and perfections infinite,

nite, and hast Created me to do the work of God after the manner of Man, and to serve Thee in this Generation, and according to my capacity. Give me O Lord, thy Grace, that I may be a curious and prudent spender of my time this week; so as I may best prevent or resist all Temptation. Let thy Graces so perpetually assist and encourage my endeavours, conduct my will, and fortify my Intentions, that I may persevere in that Holy Condition which thou hast put me in by the Grace of the Covenant, and the Mercies of the Holy Jesus. O never let me fall into those Sins, and retire to that vain conversation, from which the Eternal and Merciful Saviour of the World hath redeemed me; but let me grow in Grace, adding Virtue to Virtue, reducing my Purposes to Act, and increasing my Acts till they grow into Habits, and, my Habits till they be confirm'd. Let thy preventing Grace dash all Temptations in their approach; that my Hopes be never discomposed,
nor

nor my Faith weakened, nor my Confidence made remiss, nor my Title and Portion in the Covenant be lessened: Take from me all sloathfulness, and give me a diligent and an active Spirit, and wisdom to choose my Employment, that I may do works proportionable to my Person, and to the Dignity of a Christian, and may fill up all spaces of this Week, in Meditations upon the most Holy Sacrament with actions of Religion and Charity; that when the Devil assaults me, he may not find me idle, and my dearest Lord, at his sudden coming, may find me busie in Lawful, Necessary, and Pious actions improving my Talent intrusted to me by Thee, my Lord, that I may enter into the Joy of my Lord, to partake of his Eternal Felicities, even for thy Mercies sake, and my dearest Saviours sake, *Amen.*

Now repair unto the publick Service of the Church, if not, read the Psalms for the day, and then the first and second Lessons at home, and the prayers, if not before, &c.

*Mondays Meditations for the Evening
upon the Holy Sacrament.*

CONSIDER with your self, sometime before you intend to communicate, that you are invited to come, not only into the presence, but unto the Table of God; to be one of the Guests of the Lord of the whole World. What manner of Love is this, that Heaven hath manifested unto us? Who can refrain from tears of grief and sorrow to think of his own ingratitude, and from tears of joy to think of the wonderful kindness of the Lord? Can you look on him who was pierced for our sins, and not lament and mourn? Can you see his bleeding wounds, and not be troubled? No pious heart can be so hard: And yet, when you consider, that by those stripes you are healed; that he hath washed us from our sins in his blood, that faithful Souls may take
Sanctua-

Sanctuary in his wounds, and be secure and safe, you cannot choose but rejoyce in the Lord, and be glad in his Salvation.

For this Sacrament is a Sacrament of Love, and left unto us from the Love of our beloved Saviour ; it is convenient, that, (to put away the suspicion of Ingratitude,) it be received and handled with love chiefly, seeing we can requite in no other thing, the love declared in ordaining the Sacrament, so full of love, than by love ; of which love, God would that we should dispose, and so change it into what we see most pleasing to him : Whereupon Christ our Saviour, while he giveth us a token of his highest love, with his Grace, with so many Merits of his preachings, labours, fastings, prayers : So we, when we give to God our love, we do give him all things, which we have most precious : Hence it cometh, that God doth more esteem, and that more worthily too, of this one love, than of all other things in the world ;
neither

neither doth he require any other thing of us, when elsewhere he saith, *Prov. 23. 26. My Son give me thy Heart*; that is to say, the Love which is thine. Christ to shew his Love towards Us, has given us of his own Bread, and of his own Cup; nay, he hath given us his own Body as Bread, his own Blood as Wine, for the nourishment of our Souls.

Consider how great care our Saviour hath shewed towards us, in instituting this Sacrament, and bestowing it on poor sinners; this was pure Love indeed, seeing nothing could be given more excellent, and more dear. And shall the Lusts of the world, O Lord, be greater in my Soul, than the Love of Thee? Shall the Temporary Delights of Sin drown the Memory of thy Glory in this Holy Sacrament? My life is but a Span, and yet I beseech thee, shorten That rather than it should be spent in a neglect of Thee; better this Earthly Tabernacle should be dissolved, than become a Theatre
for

for sin to revel in ; let me pay Nature the debt I owe her, sooner than perhaps she would call for it, rather than run in score with thy Justice ? 'tis better I should die and be lost in the memory of the World, than forget thee ; thou broughtest me from nothing, not to sin, but to serve thee at thy Table, and hast imprinted in me a Ray of thy self, that I might not seek my own, but thy will, not pursue the world but Heaven : Make me therefore to see the solid ravishing consolation that is in serving Thee, what joy accompanies thy Grace, that so I may no longer follow my Sense, but my Saviour. It is none of the least sins of our youth, that we are careless and forgetful of Thee, our Creator ; and no wonder we are so insensible of the Joys to come, that live in such a constant and continued neglect of the Lords Supper : Make me, therefore, O my God, to consider, that had I the fruition of all that I can wish, or long for here, I should not only
not

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not be satisfied, but in the end find how miserable he is, that setteth his heart on any thing but thy self; teach me therefore so to enjoy the World, that I lose not Thee, nor the memory of that blessed Reward thou hast promised to them that honour thee. Let every one, meditating on the love of Christ, ask the question, and make the answer with the Prophet, Psal. 16. 11. *What shall I give unto the Lord for all the benefits he hath done unto me? I will take the Cup of Salvation, &c.*

*Read the Psalm for evening Prayer,
and the first and second Lessons for
the day, &c.*

*Preparation to Receiving of the
Sacrament.*

THe due preparation to the Sacrament is by Examination and Prayer, whether thou hast,

1. A fervent desire to partake of this holy Table.

2. Competent knowledge in this high Mystery.

3. Faith in Christ's Incarnation, Life and Death.

4. A Conscience cleansed by true Repentance.

5. An heart free from Malice and all Uncharitableness.

He that worthily receiveth, must,

1. Examine.

2. Desire.

3. Know.



4. Believe.

5. Repent.

6. Love.

Let a man examine himself, and so let him eat of that Bread, and drink of that Cup, 1 Cor. 11. 28,

Blessed

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Blessed are they that hunger and thirst for Righteousness, for they shall be satisfied, *St. Matth. 5. 6.*

Ho, every one that thirsteth, come ye to the Waters, *Isa. 55. 1.*

Give us ever more of this Bread, *St. John 36. 4.*

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords Body, *1 Cor. 11. 29.*

I am the Bread of Life, and he that cometh to me shall never hunger, and he that believeth in me shall never thirst, *St. John 6. 35.*

Christ dwelleth in us by Faith, *Eph. 3. 17.*

I will wash my hands in Innocency, and so I will go to thine Altar, O God, *Psal. 26. 16.*

If thou bring thy Gifts to thy Altar, and there remembreth that thy Brother hath ought against thee, Leave thou thy Gift before the Altar, and go thy way, be reconciled to thy Brother, and then come and offer thy Gift, *St. Matth. 5. 23, 24.* To

To love God above all for his own sake. To love all Men as our selves for Gods sake. And to do unto others, as we would they should do unto us, St. *Matth* 22.

Holy and Good Rules to be observed.

The Sacraments of the Church.

The Two, truly so called, (as generally necessary to Salvation) are Baptism and the Lords Supper.

The Three Theological Virtues.

Faith, Hope, and Charity, 1 *Cor.* 13.

Three kinds of Good Works.

Fasting, Prayer, and Alms-deeds, St. *Matth.* 6.

Seven Gifts of the Holy Ghost.

1. The Spirit of Wisdom. 2. And Un-

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Understanding. 3. The Spirit of
Counsel. 4. And Ghostly strength.
5. The Spirit of Knowledge. 6. And
Piety. 7. The Spirit of a Holy and
a Godly fear.

The Twelve Fruits of the Holy Ghost.

Love, Joy, Peace, Patience, Mercy,
Goodness, Long-suffering, Meekness,
Faith, Modesty, Shamefac'dness, So-
briety.

The seven Spiritual Works of Mercy.

1. To instruct the Ignorant, St.
Matth. 18.

2. To correct Offenders, S. *James* 5.

3. To counsel the Doubtful, *Gal.* 6.

4. To comfort the Afflicted, *Prov.*

27.

5. To suffer Injuries with Pati-
ence, *Eccles.* 5.

6. To forgive Offences and
Wrongs, *Rom.* 15.

7. To Pray for others, S. *Mark.* 11.

The

The Six Corporal Works of Mercy.

1. To Feed the hungry, and to give drink to the thirsty, *St. Mat.* 15.
2. To cloath the naked, *St. Mat.* 25.
3. To harbour the Stranger, and Needy, *Tobit.* 1.
4. To visit the Sick, *Isay.* 58.
5. To minister unto Prisoners and Captives, *Tobit.* 12.
6. To bury the Dead.

*The Eight Beatitudes :**St. Matthew 5.*

1. Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven.
2. Blessed are they that mourn, for they shall receive comfort.
3. Blessed are the Meek ; for they shall receive the Inheritance of the Earth.
4. Blessed are they that hunger and thirst after Righteousness , for they shall be satisfied.
5. Blessed are the Merciful, for they shall obtain mercy.
6. Blessed

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6. Blessed are the pure in heart, for they shall see God.

7. Blessed are Peace-makers, for they shall be called the Children of God.

8. Blessed are they that suffer Persecution for Righteousness sake; for theirs is the Kingdom of Heaven.

Seven Deadly Sins.

1. Pride. 2. Covetousness. 3. Luxury. 4. Envy. 5. Gluttony. 6. Anger. 7. Sloath.

The Seven contrary Virtues.

1. Humility. 2. Liberty. 3. Chastity. 4. Gentleness. 5. Temperance. 6. Patience. 7. Devout and Earnest serving of God.

The Four Last Things.

Death, Judgment, Hell and Heaven.

*A Catalogue of some Sins to Examine
our selves by.*

1. **T**hey that by their evil disposition, endeavour to perswade themselves that there is no God.

2. They that prefer, or Love any thing whatsoever before the Service and will of God.

3. Not believing his word.

4. Not fearing God so as to keep from Offending him.

5. But fearing Man above him, by committing Sin, to shun some outward Suffering.

6. Not trusting on God in Dangers and Distresses, but using Unlawful means to bring us out of them.

7. Not depending on God for supply of our wants, and immoderate care for outward things.

8. Neglecting to Labour, and expecting God should support Us in our Idleness.

9. Not

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9. Not behaving our selves reverently in the Church, prophaning holy Times, the Lords Day, and the Feasts and Fasts of the Church.

10. Neglecting to read the Holy Scriptures, not marking when we do read.

11. Being careless to get knowledge of our Duty, choosing rather to continue ignorant, than put our selves to the pain or shame of Learning.

12. Not placing Religion in Hearing of Sermons, without practising them.

13. Omitting Prayers, publick or private, and being glad of a pretence to do so.

14. Neglecting the Duty of Repentance, not calling our selves to dayly account of our sins.

15. Disturbing our minds with Anger and peevishness.

16. Not carefully Examining what our estate towards God is.

17. Uncontentedness in our Estates, envying the condition of other men.

18. Un-

18. Uncleanneſs, Adultery, Fornication, unnatural Luſts, filthy and obſcene talking, impure Fancies and deſire.

19. Murder open or ſecret.

20. Unfaithfulneſs in Truſts, whether to the Living or the Dead.

21. Blaſting the credit of our Neighbour, by railing, by whiſpering, by raſh judging of him.

22. Lying, Curſing, bitter and reproachful Language.

23. Want of Charity to our Neighbour, and not loving and forgiving enemies, in relieving them in their Poverty.

24. Not loving Peace, going to Law upon ſlight occaſions.

A Prayer for Monday Evening, for preparation for receiving the holy Sacrament.

O Lord, I do here caſt down my ſelf before Thee, O caſt me not away

away from thee ; I cannot stand at the Bar of thy Justice, I do therefore lie down at the Foot-stool of thy Mercy, I do condemn my self for my sins Lord do not thou Judge me , but conceal my sins in my Saviours blood ; I do most humbly confess and bewail my wretched Nature, and wicked Life before thee, for my Thoughts, Deeds and Words past : my Conscience cries out against me *. So vain, so vile, so foul, and so ill have they been before thee. Wash my Soul, O Lord, in the streams of thy Mercy, thou as red as Crimson and Scarlet, Thou hast promised the Penitent, they shall be white as Snow : O acquit this pen-sive Soul of mine, I beseech thee, and for the time to come, let thy holy Spirit assist me to live with more Conscience, and less sin before thee lighten my mind with a sight of thy Truth, and fire my heart with a love to thy Sacrament, that the Vanities of the Earth may be my scorn, and the Glory

** Here think
of particular
Sins*

of

of Heaven the onely Ambition that takes me ; and thy Fear my only care, as the way to that Glory ; for the more I serve Thee, the more is thy Blessing on Earth, and will be my Blessedness in Heaven, Day and Night. If I cannot with *Anna* in the Temple, because of my Business, and Charge in my House and the World, yet since I am redeemed to serve thee all my days, let me not deny thee to spend this Week Holy. Since thou wilt give me Eternity for it, let me bestow my time upon Thee with a good Conscience at all times : Make me to Watch and Pray, and strive more diligently. And let thy Holy Spirit assist and strengthen me to a Victory ; let me so use thy Earthly Blessings, that they may not hinder me, from coming to thy Table ; even for the blessed Merits of Him, who overcame the World for Me, thy Dear Son, Jesus Christ, my Lord. *Amen.*

O Lord God, my keeper, the
Fountain of all Blessings be
pleased to sow the good seed of thy
Word in my heart, and water it with
the dew of thy Divinest Spirit; that
while I exercise my self in it Day and
Night, I may be like a Tree planted by
the water side, bringing forth in all
times and seasons the fruits of a Holy
Life; I am not now mine, but thine
therefore claim me as thy Right, keep
Me as thy charge this Night, and
Love me as thy Child, and grant me
such health of Body, that both in my
Soul and Body, I may evermore serve
Thee with all my strength and might
through Jesus Christ our Lord. *Amen*

*A Prayer to conclude our Devotion for
every day of the Week.*

A Almighty God, who hast promised to hear the Petitions of them that ask in thy Sons Name; I beseech thee mercifully to encline thine ears unto me, who have now made my Prayers and Supplications unto Thee: and grant that those things which I have faithfully ask'd, according to thy Will may be effectually obtained to the Relief of my necessity, and to the setting forth of thy Glory, through Jesus Christ our Lord. *Amen.*

The Blessing.

The Peace of God which passeth all understanding, the blessing of God Almighty, the Father, the Son, and the Holy Ghost; be with Me now and at the hour of Death. Amen.

Tuesdays Meditations

Meditations upon the Holy Sacrament in the Morning.

MAny there are in the World who, upon carelesnes and negligence, are not willing for to give over Worldly Business, or to take pains to prepare themselves to this special part of the service of God and abstain from the Holy Sacrament when any find these wants and defects in themselves, as many do, they ought to consider what they ought to do, for fear of further peril: A miserable case it is, that We should for mean and transitory things, neglect Heavenly; let us consider whose creatures we are, why God hath sent us hither, what He will require of us when we are departed hence; let us

no

not be discouraged, but as long as we live, let us remember to serve God, not only in Prosperity, but also in times of Adversity, if in our Earthly affairs we often forget Heavenly, good reason it is that in our Heavenly, we should much rather forget all Earthly, and prepare our selves to this so solemn a Sacrifice ; Let us go, and, if it be possible, excite a greater love in our hearts towards our Lord Jesus than ever we felt before. Let us offer up our selves to him with a stronger flame of Devotion ; which may always burn and rise up higher and higher, till it touch Heaven ; and give me a Communion with the God of my Salvation, in this Holy Sacrament. O how willingly could my soul dwell upon this Mount, and build Tabernacles for this contemplation of my Saviours Love ! How do I behold him through Faith, communicating himself unto me in all his fullness ! And Oh that my Soul could imitate my Saviour ! Oh that my Heart might

return like Love ; in giving my self
my whole self unto my Jesus, so that
if I find not Present Comfort in the
Blessed Sacrament, yet on thee will
I wait ; Wherefore if thou art please
to defer thy Salvation, for the Tryal
of my Faith, and Love ; O let not
my Faith faint, seeing I cannot wait
too long for the Grace I so much de
fire, and which I am assured I shall
at last obtain, for the Lord is good
and where, Oh my Soul, canst thou
better taste the Goodness of the Lord
than in this blessed Eucharist? The
sacred Feast of the Lords Goodness
The Saints of Old, how have they
come from this thy Table satisfy'd
with good things, and strong to re
sist the Temptations of Satan! why
art thou so heavy, O my Soul, and
why art thou so cast down within me
Is it because thou hast broken the
Covenant of thy God, and That by
thy sin? Be it so, yet will not the
Lord, who is good, be as Gracious to
his Enemies, as he requires Us to be

to ours? Our Lord and Saviour Christ Jesus, Blessed for ever, he comes to seek those that are lost, to raise those that are fallen, so that as sure as the Lord is Good and Upright, Merciful and Faithful, so sure it is he will not cast off the Penitent, He will not reject the humble, but will teach even sinners in the the way; Be it so then, and let my Soul raise it self on the Wing of Prayer; and approach the Throne of Grace in this Blessed Sacrament, which is our best and choicest provision for our Spiritual Journey, in this our Earthly Pilgrimage to the Heavenly *Canaan*.

Read the Psalms for the Day, and the First and Second Lessons, &c.

*A Prayer for our Preparation to
the Holy Sacrament on Tuesday
Morning.*

O Eternal God, who wert pleased in mercy to look upon us, when we were in our Blood, to reconcile Us when we were Enemies, finding out a remedy for us, which mankind could never ask, even making an Atonement for us by the Death of thy Son. O let me never fall into those sins, and return to that vain conversation from which the Eternal and merciful Saviour of the World hath Redeemed me; but let thy preventing Grace dash all Temptations this week in their approach; Let me grow in Grace, adding Virtue to Virtue, reducing my Purposes to Act, and increasing my Acts till they grow into Habits, and my Habits till they be confirmed. O God be pleased to impart
unto

unto thy Servant a ray of thy Heavenly Light ; open mine eyes, and set all my sins before my Face, that I may speedily, and earnestly, and perfectly Repent, and forsake them all ; give me a sight of my Infirmities, that I may watch against them ; and whatsoever is wanting in Me towards the understanding of any thing , whereby I may please thee, and perfect my duty ; I beg of Thee to reveal that also unto me. O that I may feel such a strong sense of thine incomprehensible Majesty, pressing upon my heart, that may bear down all other Thoughts this Week, and the rest of my Life. I dedicate my self absolutely to thy Obedience, and let me never be so unreasonable as to return to those sins, which are the Burthen of my Heart , and grieve the Holy Spirit, which rent the Flesh and shed the Blood of the Lord Jesus ; and which I have so often and so solemnly protested against ; Be pleased therefore, O my dearest Lord, to create in thy

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Servant, a great Hunger and Thirst
after the things of thy Kingdom, and
and the Righteousness of it, that I may
long for the Bread of Heaven, thirst
after the Fountain of Salvation, and
as the Hart panteth after the Brooks
of Water, so my soul may desire thee,
O Lord: O kindle such a holy flame
in my Soul, that it may be Meat and
Drink in me to do thy Will; loving
Thee above all things in the World,
worshipping Thee with the humblest
Adorations and frequent Addresses,
continually feeding upon the apprehensions
of thy Divine Sweetness, and
Eternal Love and Joy in Heaven, to
which I humbly hope to be brought
by thine Infinite Mercies in him, who
hath taught me to call Thee Father,
and to say, when I pray,

Our Father which art in, &c.

Pre-

*Preparations before the Sacrament,
and the necessity of it, for Tuesday
Evening.*

PReparation is a means to get the Heart in order for Receiving of the Blessed Sacrament : take heed to thy foot, when thou comest into the House of God ; But if such *Eccles. 5. 10.* heed must be taken when we come to the House, how much more, when we come to the Table of the Lord ? Sanctifie your selves. (saith *Samuel*) and come with me to the Sacrifice. Sanctification is preparatory to Eating of the Sacrifice, and no less in our Feeding on that Great Sacrifice for sin, to which all the *Mosaical* were but shadows, it was a Saint-like saying of *David*, *Psal.* 26. 6. I will wash my hands in Innocency, so will I compass thine Altar, O Lord. Too many are as ignorant-ly

ly bold in this, as the Disciples in another case; Are you able (saith Christ) to drink of the Cup that I shall drink of; we know how roundly, but rashly, they answered, we are able, *St. Matth. 20. 22.*

Some poor Wretches, if we ask them, are ye able, are ye fit to receive Christ in the Sacrament at his Table? they are so confident of their worthiness and ability, that they are offended at the very question; whereas, the Lord knows, they never yet bestowed one poor hour in examining their state, and preparing their Hearts for so solemn a work, for according to a man's Preparation, will be his profit. Preparation is the Seed receiving the Harvest. He that sows nothing, reaps nothing; and he that sows sparingly, shall reap sparingly: 'Tis in receiving as in Praying, he that prepares his Heart to Pray, finds God with a ready Ear. God enlargeth his Hand to Receivers; Open thy mouth wide, and I will fill it,
Psal.

Psal. 18. 10. *Joseph* saith to his servants, fill the mens sacks with Food as much as they can carry, *Gen.* 44. 1. How much more will our blessed *Jesus* be liberal to us in the blessed Sacrament; draw near to God, and he will draw near to you, (*James* 4.) and the greater blessing shall we carry away with us from these Mines of Blessing. A Holy Life is a perpetual Sacrifice, and he that so lives, keeps his Heart as an Holy Altar; always warm and glowing within him; a circumspect Life makes us both fit, and desirous to converse with God every day; good Actions beget in us greater longings after Grace, and good desires make us still do well, out of hope to have more Grace; when a good man lifts up his Heart to God, he draws down God into his Soul, the sweetness of such converses with God, and the power of his Grace consequent upon our hearty Desires, engages and enables us to a holy conversation of a Godly Life; the happiness

ness of which is so great, that it excites us to do all we can to maintain and prevent our being tempted from it.

Yet consider, that it is a very dangerous thing for those, who fear God, to neglect attending on this Ordinance. How hard went it with those, *St. Matth. 25.* who being invited came not to the Supper; 'tis dangerous to reject or neglect the Lord's Bounty. There is a punishment for them, who ought to come, and come not; as well as for those who come not as they ought.

No man can come so worthily as he ought, do we what we can, too much dulness, deadness and distraction will be our Companions; but yet this is our encouragement, that if the Lord sees a man set himself seriously to a Preparation; he will bear with many failings, *Hezekiah*
2 Chron. 30. 18. prays, the good Lord to pardon every one that prepares his heart to seek God, the Lord God of his

his Fathers, though he be not cleansed according to the preparation of the Sanctuary. And what was the success of his Prayer? And the Lord healed the People, and they kept the Feast with gladness. Behold how Gracious the Lord is to such whose hearts are set on Preparation for his Ordinances. Let us this Week set our Hearts in Order to serve God, for our coming to the Lords Supper, and consider how well pleasing it is unto the Lord Jesus, promising to serve him in Holiness and Righteousness all the days of our Life.

*Read the Psalms for the Evening Prayer
and the first and second Lesson for
the Day, &c.*

*Tuesday Evening : A Prayer for
our Preparation to the Holy Sa-
crament.*

O My dear Lord, and Merciful Father, which, according to the multitude of thy Mercies, dost put away the Sins of those which truly repent, and remembrest them no more ; open, O Lord, I beseech thee, the Eyes of thy Mercy upon me, thy most unworthy Servant, who in Heart earnestly desireth Pardon and Forgiveness of all my sins and offences; the total sum whereof, is the breach of all thy Commandments, both in Thought, Word and Deed ; thy Blessings and Benefits I have abused ; thy Judgments and Punishments not feared ; the means of my own Salvation utterly neglected.

But, O Lord, with Thee there is Mercy, that thou mightest be feared ;
thou

thou art a God of all comfort, Merciful and Loving, ready and willing to hear all penitent Sinners, that in heart are sorrowful for their sins, It is some small comfort to Me, that I am something confounded and ashamed in my own Thoughts. Thou hast not taken, I hope, thy Holy Spirit from me, thou wilt not forsake the Work of thine own *Psal. 138. 8.*

Hands; but Perfect that which concerneth me. As thou hast begun a good work in me, (this week) so thou wilt finish it, I humbly hope, to the day of Jesus Christ. Turn my Heart, Good Lord, that I may loath and abhor that which is Evil, and cleave to that which is good. It is not thy Pardon alone which I desire; but that I may be thoroughly renewed and changed in my Mind, Will and Affections. I long for a strong and settled apprehension of Thee, to Overawe and Rule me in every thought, word, desire and action of my whole Life. In the name therefore of Jesus Christ

my

my Blessed Redeemer, I humbly prostrate my self before the Throne of thy Mercy-Seat, that for his only sake, thou wilt have compassion upon me; I submit my self to thy Goodness, beseeching Thee not to let my sins to be a Cloud between my Prayer and thy Pity; but Forgive and Forget all my Transgressions, all my Misdoings, let them be sins of what condition soever, whether sins of my Youth or sins of my Age, sins of my Body or sins of Soul, secret or open sins, notorious and presumptuous sins, sins of pride, envy, hatred, malice, &c. Good Lord remit them all, and of thy great Goodness grant me perfect Remission and Absolution for the same.

And now, O Lord, that I am (on *Sunday* next) to receive the Blessed Sacrament of the Body and Blood of Jesus Christ, how shall I that am so great a sinner, Dust and Ashes, dare to presume to approach thy Table; Thou, O Lord, in thy Gospel hast left us a command, *Come unto me all ye, &c.*

Which

Which Command I obey; wash me thoroughly from my Wickedness, and cleanse me from my sin, and of thy Gracious Goodness, direct me in this great Action, with a reverent and awful fear of thy Majesty, that all the Faculties of my Soul and Body may be intent rightly to apprehend, and joyfully to receive this Eternal Food, this Bread of Life, and that by thy Grace I may obtain the Virtue, Fruit and Benefits of the death and passion of my Saviour; and by the same, the Remission of all my Sins, and everlasting Salvation, through Jesus Christ our Lord, *Amen.*

Wednesdays Meditations.

Meditations upon the Holy Sacrament in the Morning.

ANd when God gave his Son to the World, it could not be, but he should give us all things else : and Therefore this Blessed Sacrament is a consigning us to all Felicities, but as it was at first, so it hath been ever since ; Christ came into the World, and the World knew him not : so Christ hath remained in the World by the Communications of this Sacrament, and yet He is not rightly understood, and less truly valued. But Christ may say to us, as once to the Woman of Samaria, *Woman, if thou didst know the Gift of God, and who it is that speaks to Thee, Thou wouldst ask him ;* And so if We were so wise, or so Fortunate to know the Excellency of this Gift of the

the Lord, it would fill us full of Wonder and Adoration, Joy and Thankfulness, for the Love of our dearest Lord is written in the largest Characters of Pleasure and Delight : that in the Holy Sacrament, we may taste and see how gracious our Lord is ; no Love can be greater than That which is so Beatifical as to bestow the greatest Good ; and such was the Charity of our Lord, who brings Health to us in the Holy Sacrament, and Life too, giving us the Bread of *Paradise*, at the same time yielding Food, and Health, and Pleasure : Love desires to do all good to its beloved Object, and that is the gratest Love, which gives Us the greatest Blessings : And this Sacrament Christ designed to that purpose, that He, who is not present to our Eyes, might always be present to our Spirits : Love demands Love again, and to desire to be beloved, is of it self a great argument of Love ; and as God cannot give us a greater Blessing than his Love ; so what greater

ter demonstration of it can he make to us, than to desire us to love him with as much earnestness and vehemency of desire; for Love hath no expression beyond this, that it desires to be united unto its object. Let it be our great desire and love too, to come to this Holy Sacrament; for now the Lord our God calls upon us; not only to be nigh upon him, but to be all one with him; what Nation is so great, who hath God so nigh unto them, as the Lord our God is in all things for which we call upon him? let us do Honour to God, to express the Homage and Duty of us his Servants, to acknowledge his Supreme Dominion, to give him Thanks and Worship, to beg Pardon, and pray for Blessings, and supply of our Needs. Let us go, O my Soul, and declare before Angels and Men, that we are Christians indeed, and mean to live and die in his holy Religion. And let us now take shame to our selves, that we have at any time liv'd so as to contradict our belief,

Belief, but let us fully resolve to love him better and better, by coming to his Table; he hath invited Thee, he expects thee, he loves to see thee there; and will make thee know that he loves Thee, and Delights to do Thee good: Raise up thy self, O Faithful Soul, and love that cheif godd in whom are all Goods, without whom there is no other true Good. Why should we forsake the Fountain, and follow the Current; but the Fountain is still in God; let Us come to the Holy Sacrament, and we shall find the Fountain. O let us ask of our Lord Jesus, and he will give thee living Water, springing up into everlasting Life: This is Life Eternal, to know and acknowledge Thee, the only true God, and Jesus Christ whom thou hast sent; and therefore if thou canst confess with thy mouth the Lord Jesus, and believe in thy heart, that God raised him from the Dead, thou shalt be saved. O give thanks, therefore unto the Lord, for he is Gracious,
for

St. John 4. 14.

for his Mercy endureth for ever ; and let us say with great Joy, Lo, I come to thy Table according to thy Command.

Read the Psalms for the day, and the first and second Lesson, &c.

Wednesday Morning: A Prayer of Confession of sins to God, before the receiving the Holy Sacrament.

O Almighty God, I thy poor sinful Creature, full of anguish and confusion of my offences against thy Majesty. I am not worthy, O Lord, to look up to Heaven, which is the Throne of thy purity ; for my sins are more in number than the hairs upon my head, and my heart hath failed me.

Lord be merciful to me a Sinner.

I have not lived according to thy Will, but in the vanity of my own Thoughts, in contempt of thy Holy Word

Word and Commandments; I have not Loved thee, my God, with all my Heart; nor Feared thee with all my Soul, nor Served thee with all my Might, nor Loved my Neighbour as my Self.

Lord be Merciful to me a Sinner.

I have been Negligent in Performance of my Charge, Idle in doing my Duties in thy Holy Sacraments and Exercises of Religion, Indevout in my Prayers, weary of their length.

Lord be Merciful to me a Sinner.

I have Provoked thy Wrath against me, by Accustoming my self to do the Work of the Flesh, and Rejecting the Good Motions of the Spirit. Wo unto me Rebellious Wretch, that I have Committed these Wicked Acts against thee, so Loving, so Good, so Gracious a God; to the utter Destruction of my Soul, without thy Mercy in Christ Jesus.

Lord be Merciful to me a Sinner.

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I have made my self Guilty in not Depending on my God for a Supply of my Wants, Neglecting to Labour, and expecting I should be Supported in Idleness, not looking up to thee, O God, for a Blessing on my Honest Endeavours ; not having a high esteem of thee, my God, and submitting Obediently to Act thy Will.

Lord be Merciful to me a Sinner.

I have not with Care Read thy Holy Scripture, and not Marking when I do Read, but I have Followed the Poms and Vanities of this World, and its Sinful Customs, not calling my self daily to an Account for my Sins.

Lord be Merciful to me a Sinner.

O Lord let me not add to that Heap of Sins which I stand Guilty of ; I am Confounded with the multitude of them, and the Horrour of their Remembrance ; but give me grace, O Lord, to pass this Week, and

and the rest of my Life innocently, that neither in Thought, Word or Deed, any Offence may Pollute my Soul. I acknowledge, O Lord, that I am vile, but yet redeemed with thy precious Blood ; I have been dead in Trespases and Sins, but thou art my Resurrection and my Life. Thou, O Lord, lovest to shew Mercy ; thou that sparedst thy Servant *Peter*, that denied thee thrice ; thou that didst cast seven Devils out of *Mary Magdalen*, and didst not Condemn the Woman taken in Adultery, and didst Bear the Convert Thief from the Cross to the Joys of Paradise. Behold me, O Lord, a fit Object for thy Pity, my Sins are so great and many, that to Forgive me will be an Act of Glorious Mercy ; let thy Holy Spirit lead me from the Errors of my ways, into the Paths of Righteousness, to great Degrees of Repentance, and through all the Parts of a Holy Life to a Godly and a Holy Death. Grant this, O Blessed Jesu, for thy Mercies and for thy Pity sake,
Amen.

O Lord God, into thy Hands I commit my Body, Soul and Spirit, my Thoughts, Words, and Works; all that I am, all that I have, desiring wholly to be Thine. O my God, Gracious and Merciful, Accept Me in thy Beloved, Jesus Christ, in whom alone thou art well Pleased, and for his Sake let Me not go from before thee without a Blessing; a Blessing of Pardon and Peace, a Blessing of thy Spirit, and of thy Grace. To come Holy to thy Table; a Blessing of thy Favour, and of thy Love in the Lord Jesus. Thus, Lord, say of me, thou hast Blessed me, and that I shall be Blessed for ever, *Amen, Amen.*

Meditations upon the Holy Sacrament, for Wednesday Evening.

CONsider, that the Devil cannot endure the use of this Profitable Sacrament; for He knoweth how much it is of force to attain Blessedness, from whence He for his Pride fell; and he hateth the Sacrament, for in it is represented our Saviours Passion, by Force whereof, he is thrust from the Tyranny which he would exercise upon Us, that whereas the Holy Sacrament is numbred among the greatest Benefits given to Us of God in this Life, that We do in nothing more avoid the Tokens of Ungratefulness, than by often Communicating the same Benefits. *Do this in Remembrance of Me*; Dear Jesus, I had been undone for ever, but for Thee: For Thee then, and for thy sake, what is it which I should not

do? As if it were a Benefit to Him, when we Benefit our Selves. O Lord, what is it thou wouldst now have me to do, for thy Desires are my Commands: There is Authority enough in thy Love for me to do what thou shalt Please; Speak Lord then, thy Servant Heareth, what ever thy Will is, that will I do.

Let us humbly beg leave of Him, his Mighty Grace, to Confirm in us our Resolution, that so we may always maintain in our Soul's this Hope of his Pardoning Love; since thou, O Lord art so Forward to do us Good, to bestow thy Blessings Unask'd, to Die for us, when we desir'd it not, to Institute this Feast, which we never expected, to send thy Ministers to call us to it. He hath told us where he would be, behind what Pillar, and under what Cloud, and covered with what Veil, and conveyed by what Ministry, and present in what Sacrament; and we must not look for him in the High Ways of Ambition and Pride,

Pride, of Wealth or Sensual Pleasures; these things are not found in the House of his Father, neither may they come near his Dwelling.

But if we seek for Christ, we shall find him in the methods of Virtue and Love, and in the Paths of Gods Commandments; in the Houses of Prayer, and the Offices of Religion; in the Persons of the Poor, and in the Retirements of an Afflicted Soul; we shall find him in Holy Reading and Pious Meditation, in our Penitential Sorrows, and in our time of Trouble, in Pulpits, and upon Altars, in the Word, and in the Sacraments; if we come hither as we Ought, we are sure to find our Beloved, him whom our Soul longeth after.

Sure enough, Christ is here, let me take the Boldness now to ask something of thee, O do not deny me the Continuance of thine Almighty Grace. Take not thy Holy Spirit from me; but let it be my Constant Companion, my Guide, my Helper,

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my Comforter for ever. Thou thyself hast told Us, that (in St. *John* the 10th.) it shall be given to those that ask it ; And that because Thou livest, We shall live also : O do not let me lose what thou hast done already, for want of doing something more. Perfect that which concerneth Me : **For**

sake not the work of thy own Hands. Hold me up, and I shall be safe : and I will have respect to thy

Statutes continually. Order my Steps in thy Word, and let not any Iniquity have Dominion over me. I intreat thy favour with my whole heart : be Merciful unto me according to thy Word.

Read the Psalm for evening Prayer, and the first and second Lessons for the day, &c.

*A Prayer for Wednesday Evening,
for our Preparation to the
Holy Sacrament*

O Lord Jesu Christ, who, for the Memorial of thy Bloody Sacrament, hast ordained a Sacrament in thy Church to commemorate Thee, and convey and seal to our Souls the Benefits of thy Blessed Body and Blood; Let me give due Memory to thy Death, in preparing and putting my Soul in Order, when I come, that thou mayest accept me and my coming. O Lord let Me not once dare to think of preferring Satan and Sin before Christ and Heaven, so as to keep away from those thy great Mysteries and Mercies, because I am loath to part from any Beloved Sin, when a Saviour calls; Let not my greatest and thy vilest Enemies prevail with me to keep away, but make me wil-

D 5

ling

ling to part with the dearest bosom
corruptions, that I may partake of thy
Heavenly Benediction ; Let not any
Blessings, that Thou hast bestowed up-
on Us in Earthly things, make Us to
forget the dependence we have upon
Thee for them ; or the great need
we have of thy Heavenly Mercy ;
and make us always to esteem it our
greatest Honour, to Honour and serve
Thee, and to enjoy thy Favour ; Oh
let not my Sins, though great and ma-
ny, affright me from Thee, because I
am unworthy of Thee ; But let the
humble sense of Them drive me to
Thee, because I have great need of
Thee ; who art the great Physician of
our Souls, whose Blood is Balsom for
the most deadly wounds, who hath
both the skill and will to Cure and to
Heal the most desperate Diseases of
those that with penitent Hearts seek
unto Thee for Recovery and Relief :
Let all my wants drive me unto Thee
for supply ; who callest not those that
are perfect or Righteous, but sayest,
Come

Come unto Me all ye that Labour, and are heavy laden, and I will give you rest. O Lord I deliver up my self absolutely to thy Divine Will, with all my Heart, desiring and purposing to live in stedfast Union and Conformity to Thy Holy Commandments ; that I may have no satisfaction, but in a Holy Conscience, no Pleasure but in Religion, no Joy but in God, and with Sincerity and Zeal, Heartiness and Ingenuity, I may follow after Righteousness, and the things that belong unto my Peace, until I shall arrive in the Land of Eternal Peace and Praise, where Thou Livest and Reignest for ever, World without End, Amen.

Thursdays Meditations.

Meditations upon the Holy Sacrament in the Morning.

A Soliloquy.

O Most Good and Gracious Jesus, Thou, before Thou shouldest suffer, didst bequeath a most Excellent good thing unto thy Children, as a Fatherly Legacy, leaving for Us thy most Sacred Body to be our Meate, and Thy most Precious Blood to be our Drink; O Thou true Food of my Soul! receive me, who am to receive Thee; quicken me with Thy Spirit, feed Me with Thy Flesh, satisfie Me with Thy Blood, and let Me receive Life from Thee to act and Live unto Thee: O my Lord, give me an Heart, that may think on Thee, a mind that may love Thee, a Soul that may remember Thee, an Understanding
to

to know Thee, and reason always to
stick fast unto Thee; Let Me find
Thee, O my Hearts desire; Let me
hold Thee whom my Soul doth love:
O Life, for whom all things live: O
Life, which givest me Life by which I
live, without which I die. O my
Lord, let me renew this Life of mine
in Thy Holy Sacrament, without
which I perish; where may I find
Thee, but here? O that I may Faint
in my self, and depend on Thee: O
my Love, be Thou nigh in my mind,
nigh in mine heart, and nigh to aid me,
for I languish through Love, for with-
out Thee, alas, I die, but when I think
on Thee, I revive again. O Lord let
me love Thee, because Thou first didst
love me; for he loveth Thee too little,
who loveth any thing beside Thee,
except he love it for Thy sake: for
I despise whatsoever is in this World,
in respect of Thy sweetness, and the
Glory of Thine House, which I have
loved. Where shall I get words to ex-
press the signs of Thy singular great
Love

love toward me, through Thy Infinite Benefits, wherewith from the beginning Thou hast nourished Me; besides the Benefit of Creation, when at the beginning Thou madest me of nothing after Thine own Image, in magnifying and exalting Me above all those Creatures, which Thou hadst made: and making Me Glorious with the Light of Thy countenance, wherewithal Thou hast Sealed the uppermost seat of mine Heart, thereby severing me both from insensible things, and also from brute Beasts, which have no Sense, and abasing me but little beneath Angels: O let me go to Thy Holy Table; and as soon as I have tasted, say as St. *Peter, Master, it is good for us to be here*; if Thou wilt let us make here three Tabernacles; here let us abide still; and enjoy Thy contemplation, for we lack nothing now; it sufficeth us, Lord, that we see Thee, it sufficeth me to be satisfied with so unspeakable sweetness. O! Blessed should I be, were I once admitted

mitted to behold Thy brightness; who can shew me such favour O Lord, Thou maist permit me to come thereunto. I know, Lord, I know, and acknowledge, that I am unworthy to enter under thy Roof; yet for the Honour of Thy Name, accept of thy Servant, which putteth his trust in Thee; but how shall I enter into Thy Sanctuary to consider the power, unless Thou open unto me? for doubtless, O Lord our God, we silly Worms and Clay are unable to enter into the House, of Thine Eternity, unless Thou, (who of nothing hast Created all things,) do guide us in; O, that I may cry out after God, even the living God. That I may watch for Thee, more than they that watch for the Morning; and my Soul may follow hard after Thee: O that the words of thy mouth may be sweeter to me than the Hony or the Hony-comb; that I may delight myself in thy Commandments, which I have loved.

Read the Psalms for the day, and the first and second Lessons, &c. Thurs-

*Thursday Morning : A Prayer for
the Preparation of the Sacrament.*

O Most Holy and Heavenly God and Father, which by the Immortal Seed of Thy word, hast begotten Us to be Thy Children, and with the same (as with Milk) dost nourish us purely as new born Babes, as also with Divine Mysteries of Thy Holy Sacraments (as by a visible word) dost confirm and strengthen Us in Faith, and Righteousness, and having so Adopted us into thy Family, continually feedest and nourishest Us unto Eternal Life; How shall I sufficiently praise my God, or Love and Serve my Lord, who delivered Me, when I deserved to perish Eternally, for I have been proud and covetous, and hating wise Counsels, and soon weary of the Offices of a Holy Religion. I cannot give an account of my Time. I am so
vile

vile that I cannot express it : I have been so ungrateful, so foolish, so unreasonable, that I have put my own eyes out, that I might with confidence, and without fear, sin against so good a God, so gracious a Father ; I confess to Thee, O God, what thou knowest already ; But I confess it to manifest thy Justice, and so Glorify thy Mercy, who hast spared me so long : Thou hast concluded all under Sin, that Thou mightest have Mercy upon all : Look upon me, O God, and have pity on me, lying in my Blood and Misery, my shame, and in my Sins, in the shadow of death, and in the Gates of Hell. Bet yet, O God, Thou art the healer of our breaches, and I must not despair ; and I am sure Thy goodness is Infinite, O let the cry of Thy Sons Blood, who offers an Eternal Sacrifice to Thee, speak on my behalf, and speak better things than the Blood of *Abel* ; let me love and serve Thee uprightly and eternally, for Thy infinite love in Jesus Christ our Lord, *Amen*

Thurs-

Thursdays Evening Meditations.

NOW before the Feast of the Passover, Jesus knew that his hour was come; that he should depart out of this World unto the Father, having loved his own which were in the World, he loved them unto the end. The humility of this our Lord was loving and diligent, doing all this work by himself alone, without the love of any other, in Sign and Token of his Love; for he himself put off his Garment, girded himself, put water into a Bason, bore it to the place where the Disciples sate, prostrated himself, and washed, not their hands, but their dirty Feet; and so himself lovingly wiped them with the Towel wherewith he was girded, pleasing and contenting himself to do all these things in his own Person; Teaching me herein to Exercise the works

works of Humility, and Charity in mine own person, rejoycing more to do them my self, than to command them to be done by others, and performing every humble work, without mixture or note of boasting.

Let us consider, that which passed between Christ our Lord and St. *Peter*, when he came to wash his feet, *Peter* standing astonished at the Humility of his Lord and Master, said, Lord, dost Thou wash my Feet; in which words he discovered a lively Faith of the Excellency of Christ our Lord, and of his own baseness, and of the baseness of that work: Thus the Holy Jesus, lays every thing aside that he may serve his Servants, with those hands which gives sight to the Blind, health to the Sick, and life to the Dead. I (Lord) ought to serve Thee, and to wash thy Feet? nor do I esteem my self worthy to do this work, and wilt thou wash my Feet; hence will I learn to think highly of Jesus Christ, and very basely of my self; I will draw
acts

acts of admiration, of Thanksgiving
and of Imitation.

O most good and gracious Jesus, thou coming to the Garden of Olives, began'st to fear, and to be heavy; whereupon thou saidst to thy Disciples, my Soul is sorrowful unto death; and he was withdrawn from them about a stones cast, and kneeling down, and praying, saying, *Father, &c.*

Whence is this, that in a cold Night, when others are crowding to the fire, my Lord is sweating in the open Air; what sweat is this which flows in such abundance from his blessed Body, so that it runs and trickles down to the ground; Drops or Clods of Blood, whence is it? we may soon know it is our Sin caused this Bloodshed; our Guilt this Sweat, *Adam* sinned in a Garden, Christ there sweats for it, his Day-lust made this Night-sweat that we might not burn in Hell; he suffers his horrid Agony for a time, that we should not endure a Hellish and worse extremity for ever, did he

thus

thus sweat for anothers guilt, and shall I not bleed for my own ; If instead of the pains of Repentance, I take pleasure in Sin, will not this cost me my life? Yes, but for my comfort, if I be contrite, and by that put into a great Agony of Spirit, I may come out, and must hope I may by the Virtue, and under the conduct of this Agony of Jesus Christ.

Let us dwell in Love, and we shall be happy, for see how our Lord would engage thee by these Bonds in which thou art going to tie thy self, to love the Lord thy God with all thy heart, and thy Neighbour as thy self ; let us go then and wait upon him, and shew him the Love that we bear unto him. Be not discouraged, for when the wicked forsakes his way, and the Unrighteous man his thoughts, he himself hath said, that he will have mercy upon him. Let Us give him thanks, even for this good mind, which he hath put into us, and for all the hope we have

have, that he will continue it to
Eternal Life.

*Read the Psalms for Evening-Prayer:
And the first and second Lessons for
the Day, &c.*

Thursday Evening: *A Soliloquy,
or Preparatory Prayer in Pre-
paration to the Holy Sacra-
ment.*

O Most Infinite Humility, what
shall I render unto thee, for
the favours which thou hast done me;
grant me this thy Meekness and Lo-
ving Gentleness, to the end that I
may find Grace before thee, whom
the Prayer of the Humble and Meek
hath always pleased, Command me
(Lord) what thou wilt, helping me
with thy Grace duly to accomplish
what thou commandest. O Saviour
of

to of the World, I confess that I am
foul and defiled with innumerable
Sins, whereof I cannot wash my self;
er: for to Sin was mine, but to Pardon
for them is thine; wherefore once more
wash me from mine Iniquity, and
cleanse me from my Sin, and after
thou hast once washed me, wash me yet
once more, that I may come Holy to
thy Table, to the end I may have a
greater part with thee, with more se-
curity never to lose it. And since thou
(Lord) desirest so much to eat the last
Supper, with thy Disciples. I also
desire earnestly to Eat the same with
thee, O King of Heaven, who standest
at the door of our Heart knocking,
desiring vehemently that thy Voice,
may be heard, and that the Gate may
be opened, that entring into us thou
mayest Sup with us, and we with thee;
come (Lord) into my House, for I set
the Gate open unto thee, and with
an exceeding desire, desire thy com-
ing, that I may be partaker of this
thy Supper. My Soul thirsteth for
Jesus,

thee, O Jesus. O, that I might see the
Joy, that I so desire; O that I were
satisfied with the presence of thy
Glory; for which I do Hunger and
Thirst; for, where thou art, there I
may be also, beholding thy Face in
Glory, O Blessed Saviour and Re-
deemer, Jesus, *Amen.*

Frydays

Fridays Meditations.

Meditations upon the Passion of Jesus Christ in the Morning.

I Will consider the Innocency of our Lord Jesus Christ, who suffered for our sins, who was most Innocent, without all spot of sin, most Holy, full of all Graces and Virtues, most Wise and most Discreet; in whom contained the Spiritual Treasures of the Wisdom of God, and of his Divine Spirit, in doing good to all; who employed his whole life in doing of good (as St. *Peter* saith) and healeth all such as were oppressed with the Devil, gave sight to the Blind, cleansed the Leapers, cured the Sick, and raised the dead; and has opened unto us the Gates of Heaven. O, the infinite Charity of this our Lord, in giving himself to all! He is my Father,
E ther,

ther, my Master, my Physician, my Redeemer, my Creator, my Benefactor, Espouse of my Soul, my God, and my all in all. And how, a little before his Passion, he made himself my Meat, and my Drink, to enter within me; for which cause I am to hold his pains as mine own, saith he, who suffereth them, is so much mine, and beareth to me so great a love.

The Soliloquy.

O Most bountiful Redeemer, how well dost thou pay our Debts with thine own Pains; O that I could find out and comprehend the length and the breadth, the heighth and the depths of the Charity of Jesus; O that I could enter into his inflamed Heart, and see the Furnace of Infinite Fire, that burneth therein, and melt in those flames, that issuing forth full of Love, I might Love as I am Lov'd, and suffer with Love for him, who suffered

suffered for me with so great Love; from this interiour Love burst forth such exteriour Signs and Demonstrations, as were sufficient to mollify a Heart more Frozen than Ice it self, and more hard than any Marble.

L Et us now joyn together the penitent Sinner, and the devout Saint, in this one Exhortation; that they approach the Table of the Lord with a secret affection of Soul, and that being raised by Faith and enlarged by Prayer, in this consideration, that their Sins have been the cause of Christs Sufferings. The *Jews* cryed out of Christ, Crucifie him, Crucifie him, such was the greatness of their malice, that, (if possible) they would have had him twice Crucified; but yet is not their desire too unhappily fulfilled? They Crucifying him once with their hands, and We, even We Crucifie him again by our Sins; who art thou then that comes to Christ

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without floods of Tears? When he comes to us in streams of Blood; who can Meditate on his wounded Body, without a wounded Soul; or view his pierced Side, without a pierced Heart; in which our Saviour gives us our true Devotion, bespeaking us, as well as the Daughters of *Jerusalem*, weep not for me, but for your selves; weep not for me or my Sufferings, in a Fruitless Compassion; but weep for your selves and your Sins in a hearty contrition. O let our Hearts be raised by Faith, that so whatsoever is our Affliction and Pain, we may find an healing Virtue in the Blood of Christ, which is this Sacramental Administration, that so, for every Sinful Distemper in us, we may receive an healing Virtue from Christ; having our Remission of Sins, and our Peace of Conscience confirmed unto our Souls, by his Blessed Sacrament, as the Seal of Grace, and the Pledge of Glory.

Now

*Now repair unto the Publick Service of
the Church, if not,*

*Read the Psalm for evening Prayer,
and the first and second Lessons for
the day, &c.*

*Confession of Sins, out of the Holy
Bible ; for Friday Morning.*

I Confess, O Lord,
That I was shaped in Wicked-
ness, and in Sin my Mother conceived
me, *Psal. 51. 5.*

That my Heart is Rebellious, like a
starting Bow, *Hof. 7. 16.*

That I am of polluted Lips, *Esa. 6. 5.*

That my Tongue talketh nothing
but Vanity, *Psal. 114. 11.*

That mine Eyes are evil, prone to
Lust, *St. Mark 7. 22.*

That my hands are slow to good,
Heb. 12.

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That my Feet are swift to Evil,
ver. 12.

I have sinned against thee, O Lord,
and in thy sight, not fearing thy Ma-
jesty, *Rom. 3. 15.*

My Sins are, O Lord, in
Esa 57 8. quantity large, and of a
Psal, 25. 11. great size, of long conti-
nuance.

Like a Burden of Lead
Many in number, more
Jer. 30. than the hairs of my Head,
Psal. 119. 2 and I gaining nothing there-
Ezek 13. by.

Not being ashamed, *Gal. 2. 18.*

Knowing it to be Sin, *James 4. 17.*

I reap the Fruit of my foolishness
for what Fruit have I in those things
whereof I am ashamed, *Rom. 6. 21.*

My days are consumed in Vanity,
and my years in the bitterness of my
Soul.

And now there is no health in my
Flesh, because of thy displeasure,
neither is there any help in my bones,
by reason of my Sin.

And

And what shall I now say, or wherein shall I open my Mouth ; what shall I answer, seeing I have done these things ?

Out of the deep have I called thee, O Lord, Lord hear my voice. *Psal 130.*

If thou, Lord, shouldest be extream to mark what is done amiss, O Lord, who may abide it.

Enter not into Judgment, with thy Servant, O Lord, for in thy sight shall no man living be justified.

Behold, O Lord, though I have Sinned, yet I humbled my self under thy mighty hand ; I am thine, O save me.

Spare the humble and contrite, for behold I Judge my self.

O Taste and see how gracious the Lord is, Blessed is the man that trusteth in him.

For thy Mercies O Lord, are Sweet, Comfortable, better than Life.

Come unto Me all you that Labour and are heavy Laden, and I will give you rest.

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I come not to Judge the World,
but to save it.

Wherefore in the multitude of
the sorrows, that are in my Heart,
thy Comforts, O Lord, have refreshed
my Soul.

Let us therefore come boldly to
the Throne of Grace, that we may
obtain Mercy, and find Grace to help
in time of need.

My Flesh, and my Heart faileth;
but God is the strength of my Heart,
and my Portion for ever.

*O Lord, be thou so to me for ever,
Amen.*

Frydays

*Fryday Morning : A Prayer of
Confession of Sins to God, before
the Holy Sacrament.*

O Most Glorious and most Gracious Lord God, who art the searcher of Hearts, the lover of Souls, and the preserver of men, before thee (Holy Lord) I here present my self polluted, Oh, do thou make me a penitent Sinner ; polluted I am, and loathsom in the sight of mine own corruptions, * wherefore * *Here name
your particular
Sins*
see O thou Just and Righteous Judge ; Oh see, I here prostrate my self at the Bar of thy Justice, not knowing what to answer thee, my Conscience is witness against me, and thy Law condemns me ; who ! Oh, who ! shall plead for me ? Oh ! wilt not thou blessed Jesus, my Surety, my Saviour, wilt

not thou undertake my cause, who art my Advocate? wilt not thou procure my Pardon, who art my Mediator? O Blessed Jesus! be now my Jesus; And seeing thou art able to save unto the utmost all that come unto God by thee: O plant in my Heart, Gentleness and Patience, a Meek and long-suffering Spirit, that I may never be transported with violent angers; never be disordered by Peevishness, never think thoughts of Revenge; but may with Meekness receive all Injuries that shall be done to me, and patiently bear every cross accident, and with Charity may return Blessing for Cursing; Good for Evil, kind Words for foul Reproaches; that living all my days with Meekness and Charity, keeping Peace with all men, and loving my Neighbour as my self, and Thee O sweet Jesu, more than my self, and more than all the World; I may at last, come into the Regions of Peace, and Eternal Charity, where thou
where

where Thou livest, who lovest all men, and wouldst have none to perish, but all men to be saved through Thee, O most Merciful Saviour and Redeemer Jesu, *Amen.*

A Prayer out of the Psalms.

O Lord God Almighty, and King of Eternal Glory, who dost acknowledge him to be a Blessed man that abhorreth the way of Sinners, and doth Meditate in thy Law Day and Night ; Teach thou me, a wretched Sinner, faithfully to serve Thee with fear and trembling of Heart ; and seeing with Humility of Heart I do call unto Thee with my Voice, hear me ; have Mercy upon me, and so hearken unto my Prayer ; keep me as the Apple of thine Eye ; hide me under the shadow of thy Wings, because thou art my strength, my Rock, and my Refuge. Cleanse me from my secret faults, and keep thy Servant from presumptuous Sins : O

remember not the Sins of my youth, but send me help from the Sanctuary, and give me mine Hearts desire, and so trusting in Thee, let me never be confounded, but forgive the punishment of my Sin; let Thy Mercy, O Lord, be upon me, as I trust in Thee, and deliver out of all fear, say unto my Soul, I am thy Salvation, that I may go into thy Glorious House; for Thou art the God my strength, let not my steps go out of Thy Paths; that I may love Righteousness, and hate Iniquity. Teach me, O Lord, the way of thy Statutes, and I shall keep it unto the end, give me understanding, and I shall keep thy Law; yea, I shall observe it with my whole Heart; make me to go in the Path of thy Commandments; for therein do I delight for ever, *Amen.*

A Prayer.

O Blessed Jesus, the Lord of Life, Prince of Glory, and Captain of our Salvation, who hast vanquish't Satan and all the powers of Darknes: O give Victory to my languishing Soul in her Spiritual conflict; guide me with thy Counsels, sustain me with Thy Grace, refresh me with Thy Comforts, preserve me in Thy Love, and Crown me with thy Glory. O Jesus, Grant, I beseech Thee, that so long as I am in the Darknes of this misty Desert, that the Eyes of my mind may behold, and contemplate the most shining Light and Brightness of Thee, O God, and that I may always Praise Thee for ever and ever, *Amen.*

*Meditations upon the Passion of
Jesus Christ, for Friday Evening.*

THis is one of the highest manners of Meditating, that is, upon the Holy Passion of our Saviour, the which consideration serveth to encourage us to endeavour our selves to imitate some part of that which is there represented unto Us: for it is manifest that all the perfection of a Christians Life, consisteth in imitation and following of the Virtues of our Saviour Christ, whereunto the

1 Pet. 2. 21. Apostle *St. Peter* exhorteth us, saying Christ suffered for us, leaving unto us an example, that you should follow his foot-steps, who when he was evil spoken of, did not speak evil again; and when he was tormented, did not threaten them, but delivered himself unto him
that

that did most unjustly condemn him, he suffered his Pains without any manner of ease or consolation: he shut up from himself all the Gates, whereby any manner of ease or consolation might come unto him, either from Heaven or from Earth ; Insomuch that he was content to be forsaken, not only of his Disciples and Friends, but also of his own Father, and of himself also ; and therefore he said in the *Psalm*, I am become as a man destitute of all help, I am left among the dead. This is that forsaken, which our Saviour signified upon the Cross, when he said, *My God, my God why hast thou forsaken me?* for (as concerning the Bond of Union,) the Divine Nature never forsook the humane Nature, which it had once taken ; yet as touching the consolation, and ease of the Pain, and Torments, it did wholly forsake the same. And therefore we see, that the Martyrs, when they went to suffer death, shewed themselves very couragious, mery,

Merry, and Joyful ; but our Saviour, being the very fountain of Grace and of strength, (through whose Virtue the Martyrs had such force and courage, to be able to do what they did) trembled, and Sweat even very drops of Blood, when he went to suffer Pains and Torment for us : for in the Martyr's the Virtue of Charity, which redounded into their Souls, caused them to have very great Courage and Joy ; but in our Saviour Christ, both these and all other influences were by special Miracles suspended, that so he might drink the Cup of his most bitter Pains, pure and without mixture of any manner of ease or consolation.

Consider therefore first of all, that so profound Humility, wherewith the most High and only begotten Son of Almighty God, vouchsafed to be contemned and less esteemed than *Barrabas* ; and to be Crucified upon a Cross, between two Thieves, as though he had been a Captain and a leader of Malefactors. Con-

Consider his so wonderful patience in the midst of so many reproachful Injuries and Torments, and withal, his passing great Magnanimity, in that he offered himself so willingly into the hands of his Enemies, and to suffer the greatest Pains and conflicts that ever were suffered in this World.

Consider his most fervent Charity, which passeth all understanding, by the which only he was moved to offer himself in Sacrifice for the Sins of the World, and to suffer Death, that he might give Life; not only to his Friends, but also to his Enemies, even to those very persons that shed his most pretious Blood.

Consider his most abundant Mercy, which extended it self so far forth, as to take upon him all the Miseries and Debts of the World; and to make satisfaction for them as if they had been peculiarly his own Debts.

Consider that so perfect Obedience which he used towards his Father, whom he obeyed unto death, even to the

the death of the Cross ; were finally bowing down his Head, he offered up unto him his most Holy Soul givin us thereby to understand, that the work of his Obedience was then perfectly fulfilled ; let us do as our Saviour himself commanded us, St. *John* 13. 15. I have given you an Example, that as I have done, so should You have done likewise.

O Lord Jesu receive my Spirit ; O, my Life, take my Soul ; my Joy, draw my Heart unto Thee ; mine Head direct me ; Light of mine Eyes enlighten me ; O my Comfort rejoyce me ; my sweet Food, let me eat thee ; O word of God refresh me ; O Light Eternal, shine thou over me, that I may, understand thee, know Thee, and love Thee.

*Read the Psalms for the Evening Prayer
and the first and second Lessons for
the Day, &c.*

*A Prayer for the Preparation of
the Holy Sacrament, for Fri-
day Evening.*

O Holy Jesus, I adore thy Mercies and thy incomparable Love, who for our sake didst suffer such horrid and sad Tortures, which cannot be remembred without a sad compassion; pity me, O Lord, pity me, dearest God, turn those thy Merciful Eyes towards me, O most Merciful Redeemer; for my Sins are great, like unto thy Passion, full of sorrow and shame, and a burden too great for me to bear: Lord, who hast done so much for me, to purchase me Blessings upon Earth, and an Inheritance in Heaven, now only speak the Word, and thy Servant shall be whole; let thy Wounds heal me, thy Virtues amend me, thy Death quicken me; and now that I am about to address
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my self to come to thy Table, O Lord, O that I might have such a sweet remembrance of thy Love, to encourage my hope to exite me to all my Duty, and put an humble confidence in me, to look up unto thee again for thy Pardon; and for Grace of thy Holy Spirit, to enable me to please thee better hereafter. Multiply thy Blessings upon me, sweetest Jesus, increase in me true Religion, sincere and actual Devotion in my Prayers, Patience in troubles, and whatsoever is necessary to my Souls Health, or conducing to thy Glory, and to such a Blessed Union with thee, that I may never live more unto my self or to the World, but to thee only; and by the refreshment of an Holy hope, I may be led through the paths of a good life, to the possession of thy Kingdom, O Blessed Jesu, who livest and Reignest ever one God, World without end, *Amen.*

Saterdays Meditations.

Meditations for Saturday Morning.

WHat a deal of cost and pains, do we bestow upon these wretched Bodies of ours, only to make them pleasing and lovely to the Eye of some beholders, as miserable, perhaps, as our selves ; and yet when we have all done, we are (it may be) no better than hard favour'd, and unhandsom creatures, and contemptible in those Eyes from which we desired most approbation ; whatever therefore become of the outward man, let it be my care, that my Soul be vested with my Lord Jesus, that I may come Holy to thy Table, so shall I be sure to be safe, rich, amiable here, and hereafter Glorious.

It was part of our Saviours charge upon the Mount, take no care what to
put

put on ; but it must be the main care of our lives, how to put on Christ upon our Souls ; that we may with pure Hearts come to thy Holy Sacrament ; when I have once got this on my back, I shall say, though in a contrary sense, with the Spouse in the *Canticles*, I have put on my coat, how shall I put it off ; I have washed my Feet, how shall I defile them ; now what is more filthy than man conceived and born in sin ; and what is more clean and beautiful, than our Saviour Christ conceived of the Holy Ghost ? *My well-beloved is white, and well coloured*, (saith the Spouse) *and chosen out amongst thousands* : This most sweet and loving Lord then, that was so fair and so clean, was content to receive all the spots and filthiness of our Souls, the pains which our sins deserved ; and that he might leave our Souls clean and free from them, what a wonderful pity and compassion was it that moved my Lord to have such a fervent desire of the cleanness of my Soul, that thou
wouldst

wouldst with so great charge and loss of thine own blood, bestow it upon Me.

Blessed art thou, O my most merciful and loving Lord ; all the Angels praise thee (O God) for evermore.

Now when the solemnity of the holy Eucharist is celebrated, it is a day when the Sons of God come to present themselves before the Lord, and we may be sure Satan will also come among them, not only to accuse every unworthy receiver, but even to tempt the worthiest that receives ; tempt him with wandring and worldly thoughts, with flat and dull affections ; yea, it may be with Spiritual pride, with formal hypocrisie or impure imaginations ; now that we be not entangled in Satans net, we may prevent by having our eyes ever towards the Lord, our Souls fixt and intent upon Christ, in the sufferings of his Passion, the power of his Resurrection, the Glory of his Ascension, and the benefit of his Intercession, with the enlarge-
ments.

ments of contrition, of Faith, of Love, of Prayer, and of Praise. For as often as I think of the Lords Passion, I presume much of the Love of God, and the forgiveness of my sins. He bows down his head to kiss me. He stretched forth his arms to embrace me. He opened his side that I may see his heart flaming with love. He is lifted up from the earth that he may draw all unto him; O my Lord, draw me to thy Table, that I may admire and love thee; let me go with the forwardest affection to testify how much I value thy kindness, to profess the sincerity of my Faith to thee, and my most dutiful Love unto thee, and I will render to thee O my Lord, most hearty Thanks, that thou wilt admit me to that honour; I will hope in God, for I will yet praise him, who is the health of my countenance, and my God: blessed be God, which hath not turned away my Prayer: nor his mercy from me.

Read the Psalms for the day, and the first and second Lessons, &c. *Satur.*

*Saturday Morning : A Prayer to
Jesus Christ, for our due Recei-
ving of the Holy Sacrament.*

O All-sufficient Saviour, Teach me by thy great good Example, Obedience, and Submission to thy Divine Will : I humbly beseech thee so to prepare my Soul to the due receiving of thy Holy Sacrament, worthily, that I may thereby effectually feel, taste, and feed on thee, my Saviour Jesus Christ, that I may by thee have Eternal Life ; Pardon (O Lord) Pardon my unpreparedness to come to so holy and Divine Mysteries, make thy Word and Sacraments always so powerful and effectual in my heart, that I may thereby be Sanctified and renewed unto all holy Obedience unto thy Will, in the mortification of my sinful corruptions, re-
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newing of thy perfect Image in me (unto Holiness, Righteousness, Sobriety, Truth, Knowledge, Faith and Temprance.) O Blessed Jesus, by thee let me have access to thy Heavenly Father ; that by Thee he may accept me, who by Thee is revealed to me ; let thy Innocence and Purity procure Pardon for my uncleanness and disobedience ; let thy Humility extinguish my Pride and Vanity ; thy Meekness extinguish my anger, and thy Charity cover the multitude of my sins : and that thou wilt with the hands of thy mercy, immediately after this life, receive my Soul into everlasting Joy, and Felicity, there to Reign with thee for ever, *Amen.*

*Saturday Evening : Meditations
upon the Holy Sacrament.*

O What shall I do to have my Soul wholly possess'd with, and inebriated by thee; so to enjoy an eternal oblivion of all past evils, and the perpetual embraces of thee (my only Good) but by coming to thy Holy Communion, and there to seal the promises that I have made to thee this Week, and for the future to live more Holy and Godly; for the time to come suffer me (thy Justice laid aside) to speak unto thy Mercy, Me dust and ashes; yet suffer me to speak, being it is unto the Mercies of my God I speak, and not to Man; say unto my Soul, I am thy Salvation, but say it so, as it may hear thee say it. Behold the Ears of my Heart are before thee, open them, and say unto my Soul

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there, I am thy Salvation. Then will I hasten after thy alluring Voce, and catch fast hold on Thee. Ohide not thou thy Face from me; let me see it though I die, least otherwise I die so as never to see it : The Mansion of my Soul is too narrow to entertain Thee ; O let it be enlarged by Thee, by coming to thy Table; for it is very ruinous, be thou pleased to repair it : Cleanse me, O Lord, from my secret sins, and from my presumptuous wickedness deliver thy Servant. I have confessed (this Week) my sins to thee, O my God; and, I hope, thou hast forgiven the wrckedness of my sin; I do not contend in Judgment with thee, for thou art the Truth; For if thou, Lord shouldest mark Iniquities, O Lord, who should abide it? but the true Mediator, whom in thy secret Mercy thou hast manifested to the Humble, (and hast also sent him amongst us, that we might by his example learn Humility) the Mediator of God and Man, the
 Man

Man Christ Jesus: and this true Mediator was also made known to the Saints of old; that they, by the Faith of his Passion to come, as we by the Faith of it past, might obtain Salvation. And it was as he was a Man, that he was Mediator; but as he was the Word, so he was no midling person, because equal to God; and God with God, and together with the Holy Spirit, one God; How far hast thou loved us (O thou good Father) who sparedst not thy only Son, but delivered him up for us ungodly? How far hast thou loved us, whom he, who thought it not robbery to be equal to thee, was made subject, even to death, even to death of the Cross? and therefore do I justly repose strong hope in thee, that thou wilt heal all my Diseases, being my Jesus; else should I despair; for many and great are these my diseases, many and great they are, but greater is the cure, which thou hast provided, and well might we have imagined this

there, I am thy Salvation. Then will I hasten after thy alluring Voce, and catch fast hold on Thee. O hide not thou thy Face from me; let me see it though I die, least otherwise I die so as never to see it : The Mansion of my Soul is too narrow to entertain Thee ; O let it be enlarged by Thee, by coming to thy Table; for it is very ruinous, be thou pleased to repair it : Cleanse me, O Lord, from my secret sins, and from my presumptuous wickedness deliver thy Servant. I have confessed (this Week) my sins to thee, O my God; and, I hope, thou hast forgiven the wrckedness of my sin; I do not contend in Judgment with thee, for thou art the Truth; For if thou, Lord shouldest mark Iniquities, O Lord, who should abide it? but the true Mediator, whom in thy secret Mercy thou hast manifested to the Humble, (and hast also sent him amongst us, that we might by his example learn Humility) the Mediator of God and Man, the
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Word to have been too remote from
having any alliance with us, and
have despaired of our selves had it not
thus been made flesh, and dwelt a-
mongst us. That therefore Christ died
for all, that they who live should not
henceforth live unto themselves, but
unto him, who died for them, and
rose again, this is my great delight;
and so often as I can be released from
other necessary affairs, I repair to this
pleasure of coming to thy Table,
neither find I, in all these things which
I run through, and wherein I come to
thee, any place of settlement of my
Soul, save only in Thee? behold, O
Lord, I cast all my care upon Thee;
let me live, and I will consider the
wonderful things of thy Law, thou
knowest my ignorance, my infirmities;
Teach me, Heal me, O Jesus, in whom
are hidden all the Treasures of Wis-
dom and Knowledge; Redeemed
me with thine own Blood, for I Me-
ditate on it, I eat it and drink it, at
thy Table, and it is Communicated to
others,

others, and being Poor, I desire to be satisfied therewith, amongst those who Eat and are satisfied; and they shall Praise the Lord, that seek him.

Now repair unto the publick Service of the Church, if not,

Read the Psalm for the Evening Prayer, and the first and second Lessons at home, &c.

Saturday Evening: A Prayer to Jesus Christ for our due receiving of the Holy Sacrament.

O Most sweet Jesus, who to suffer Torments ascendest to Jerusalem with so great haste, fill my heart (I beseech thee) with that Divine Love, that leaving my slow and idle pace, I may run to meet thee, and so offer up my self holy, to obey and to suffer all thou shalt please to impose or lay up-

on me, I do renounce all things that are not of thee; whatsoever thou wilt, I will, and whatsoever thou wilt not, I will forsake, and utterly detest in my Heart: O Merciful Jesus, make me to proceed from Virtue to Virtue, untill I am grown perfect in thee in Holy Exercises, and Virtuouse Meditations of thy Death and Passion, in following thine own most Holy and Blessed Example; the Blood that ran from thy Blessed Heart, wash my Soul from all sin and Iniquity, that I may come whole to thy Table, and there to Dedicate my self again unto thee; I am not worthy, I confess to be seen in thy Sacred presence. But since thou hast wrought in me a will to please thee in all things; I desire, that I may humbly appear and profess it before thee; and wait upon thee for a power to do according to the purposes of my Heart; and purchase to me thy Grace, faithfully to serve thee, O my Lord God, my Might, my Life, lead me and feed me in this Mortality, and

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at the hour of death, when I shall be accused before thee, have mercy upon me, grant me these supplications, which I have made to thee this Week; and by thy own and only Meditation, purchase for me a gracious life, and a blessed ending, and after my bodily death, give me everlasting life, with endless bliss, that I might Reign with thee, for ever and ever, in the World to come, *Amen.*

And now having finished your Weeks Devotions, you have the less to do on *Sunday Morning*; nothing but to guard your self more strictly against all Temptations, that they prevail not upon you: To which purpose, rise by six a Clock on *Sunday Morning*, and after your own Morning Prayers, read the Meditations for the day, and the Prayer before Communion, at home. If time will let you, read the Scripture, or some good Book.

Then examine the state and temper of your heart; whether it be tender or affectionately disposed for relentings for your sins, with purposes against them, and Resolution for a holy life, and trusting on God in our Saviours Blood for Pardon, and let us have good will towards all Men, and Charity.

Sundays Meditations.

Meditations upon the Holy Sacrament in the Morning, before the Communion.

DOst thou rightly understand, O my Soul, what this great Ordinance means? Behold thou art going to Feast with that God, who stretches out the Heavens like a Curtain, and lays the Beams of his Chambers in the Waters, and makes the Clouds his Chariot, and rideth upon the Wings of the Wind: What, Feast with so Glorious a God! how happy mayst thou be, if this Sacrament charms thee into a fervent love to thy dear Redeemer; but how wilt thou escape, if thou neglect so great Salvation? Here is represented the greatest love that ever was vouchsafed to Men: Here the Son of God appears all bloody

bloody to fright thee from thy sins: Here Christ is as it were Crucified before thine eyes, that remembering what it was that brought him to his Cross, thou mayest mourn, as one that mourns for his only Son. Here Christ appears laden with all the Blessings of Heaven: Here the everlasting *Trinity* seemsto use its utmost endeavours to perswade thee into a Heavenly Conversation: To thy Holy Temple, O my Soul, I am going to renew my Baptifinal Vow; and to enter into a Solemn Covenant with God, and faithful to promise him to resign thy self entirely to him; to fall out with him no more, to be faithful to him, to vindicate his Glory, and to live up to those Laws, which he hath sealed with his own Blood: To this end, thou eatest of his Bread, and drinkest of Wine, and thus thou sealest the Covenant. Dost not thou remember, O my Soul, how the World was lost by eating of the forbidden Tree? Behold, by eating of this Tree of Life

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in this Holy Sacrament, thou shalt be saved for ever.

Draw near therefore, ye contrite Souls, and behold the Lamb of God dying for those sins, for which ye have mourned, (for this Week past) removing that Wrath at which ye trembled ; let your sorrow be turned into joy, and your Fear into Faith and Hope ; Go and offer up your best Praises to the Father, who contrived this Glorious Redemption, to the Son, who effected it, and to the Holy Ghost, who gives us the benefit thereof. O the Height and Length, the Depth and Breadth of the Love of Christ ! who can sufficiently admit it, that so great a Majesty should stoop so low, and suffer so much, for so Poor and so Evil deserving Wretches, with purpose to advance us to so blessed a condition.

Though our Merits cannot reach Heaven, yet our endeavours may, if unfeigned ; we cannot climb Heaven in a moment ; the way to happiness is
but

but by degrees ; and, as our Saviour tells us, it is narrow too. Every Virtue is a step to Eternity, and he is so much nearer Heaven, in going to this Holy Sacrament. We cannot be too good Proficients in a Holy Life, or think, that in the smallest acts of Piety we have enough to carry us to happiness ; and he, that either believes or loves his Saviour, cannot think he strives too much to live well ; 'tis not a few times coming to this Table, but a constant progress, that mounts us thither. O ! how bad is he, that thinks himself too good to be made better.

The Promises of thy Glory are infinite, O Lord, and yet how carelessly do we embrace them ; thou hast shewn us the way unto this self, and yet we are not only unwilling, but even weary of walking to thee. Alas, are the joys of thy Kingdom not worth the coming to ? Can we think to climb up unto thy Throne by a lame and idle Devotion ? how nimbly do we pursue the vanities of the World ;
but

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but pretend a faintness in thy service? we can run after the perishing concerns of this Life, but make little or no progress in coming to thy Holy Table; Quicken us, O Lord, and make us more earnest and zealous in thy service; and as thou hast sent thy Son to bring us to thy self, do thou likewise send thy Holy Spirit to sanctifie us for thy self; and then we, who of our selves can scarce move unto thine Altar, will by the assistance of thy Grace run the way of thy Commandments.

But why so backward, O my Soul, to come to the Table of thy Lord, where thou mayest drink Wine and Milk without Money, and without Price: where thou mayest be satisfied as with Marrow and Fatness, and eat of the living Bread, whereof, whoever eats, shall live for ever; hast thou forgot the peremptory Command of Christ, *Do this in remembrance of Me*, Is this remembering thy dearest Friend to think of him solemnly but once or
twice

twice a year; shouldest thou not remember him as often as thou hast an opportunity; should thy Saviour remember thee no oftner, than thou dost his Death and Passion, how fearful would thy condition be? Canst thou represent his love too often to thy mind and affections? Let us this day remember our sins, that brought him to the Cross; art thou afraid of thinking too much of his Love, and consequently of being too Religious? art thou afraid of being too much enamoured with this Jesus? art thou afraid that the sight of his broken body will break thy heart too much? art thou afraid that the sight of his effused Blood will make thee pour out too many Tears and Prayers, and Praises of his Love? Considering how dull, how dead thou art, thou hadst need come frequently to the Sacrament to have thy affections supplied and softened with this precious Blood; art thou afraid of renewing thy Repentance, thy Faith, thy Hope, thy

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thy Charity, too often? the finer thou dost resort to this Blessed Communion, the greater will be thy acquaintance with thy best of Friends; no persons more welcom at this Table, than the humble and broken-hearted; and none meet with more favourable reception than the poor in Spirit; these our Crucified Jesus Prays for on the Cross, Father, forgive them. O come let us go into the house of the Lord, and the everlasting Father will say unto us, be of good cheer, you sins are forgiven you.

A Prayer on Sunday Morning before the Communion at home.

O Blessed and Eternal Jesus, the Lover of our Souls: who art pleased best in our love and hearty affection to thee; and wouldst have us delight our selves in the thoughts of
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of thee ; who gavest thy self a Sacrifice for our sins, thy Body for our Spiritual Food, thy Blood to nourish our Spirits, and to quench the flames of Hell and Lust ; who didst so love us, who were thine Enemies, that thou desirest to reconcile us to thee, and becamest all one with us, that we may live the same life, think the same thoughts, love the same love, and be partakers of thy Resurrection and Immortality ; But, O Lord, I am ashamed, for my Iniquities are increased over my head, and my Trespases are grown up even unto Heaven. I have wrought all these great provocations, which I have confessed this Week, and that in the most provoking manner ; doing evil with both hands, earnestly ; yea, hating to be reform'd, and casting thy words behind me, quenching thy Spirit within me, which testified against me, to turn me from my evil way.

Thus, O Lord, I am become out of measure sinful ; and since I have thus chosen death, I am most worthy to
take

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take part in it ; This, this, O Lord, is in Justice to be the portion of my Cup: To me belongs nothing but shame and confusion of Face Eternally ; but to thee O Lord God, belongeth Mercy and Forgiveness ; though I have Rebelled against thee, O remember not my Sins and Offences, but according to thy Mercy think thou upon me : And now that I am to receive this day the Blessed Sacrament of thy precious Body and Blood ; O Lord, I beseech thee, let thy Holy Spirit, by thy Sacrament seal unto my Soul, that by the Merits of thy Death and Passion, all my sins are so freely and fully remitted and forgiven, that the curse and Judgment which my sins have deserved, may never have power either to confound me in this life, or to condemn me in the World which is to come. For my stedfast Faith is, that thou hast died for my sins, and risen again for my Justification. This I believe O Lord, help mine unbelief.

Work

Work in me likewise, I beseech thee, an unfeigned Repentance, that I may heartily bewail my former sins, and loath them, and serve thee henceforth in newness of life; and let my Soul never forget the Infinite of love so sweet a Saviour, that hath laid down his life to redeem so vile a Sinner. And grant, Lord, that having received these Seals and Pledges of my Communion with thee, thou ma'yest henceforth so dwell by thy Spirit in me, and I so live by Faith in thee, that I may carefully walk all the days of my life, in Godliness and Piety towards thee, and in Christian Love and Charity towards all my Neighbours: That living in thy fear, I may die in thy favour, and after death, be made partaker of eternal Life, through Jesus Christ my Lord and Saviour, to whom be Glory for ever, *Amen.*

Meditations upon the Holy Sacrament for Sunday Morning: before the Prayers of the Church.

OH! how does this Blessed Sacrament add wings to devout Souls, and wrap them up with St. *Paul* unto the third Heaven, in an extasie of Contemplation and Love! And what shall my Soul now lie groveling on the earth, clogg'd and deprest with worldly thoughts, with earthly and carnal affection? no, it may not, it must not; Christ is risen, and therefore my heart, my Spirit that shall rise to, and seek those things which are above: Even unto thee, O Lord, my Jesus, do I lift up my Soul: My Soul; but how shall I call it mine, seeing it is thine, thine by purchase, thine having bought it with thy Blood; yea, is it not thy Spouse; whom thou hast wedded to thy self by thy Spirit through Faith? and is not this Holy Sacrament the Marriage Feast? If so,

sure

sure then, my Jesus, I was lost in my self till found in thee ; And therefore my Soul is now, and not till now, truly mine, in being wholly thine ; my Soul dwels not on those earthly Symbols, but by them, as by a Ladder, it ascends, and lifts up it self unto thy Heavenly Riches : and thus whilst my body feeds on consecrated Food ; Oh, let my Soul be filled with thy consecrated fulness ; whilst my body tastes their wholsom sweetness, let my Soul be satisfied with thy saving goodness.

O my Lord, rebuke Satan, and restrain all earthly and carnal affections, that they do not once dare to whisper a Temptation to my Soul, a distraction to my thoughts, whilst I am in Communion with thee in Prayer at thine Holy Ordinance : Do thou, O Lord, rule me by thy Grace, Govern me by thy Spirit, defend me by thy Power, and Crown me with thy Salvation.

Thou, Lord, the Preserver of Heaven and Earth, thou openest thy hand
and

and satisfiest the desire of every living thing ; O open now thine hand, thy Bounty, thy Love, and satisfie the desires of my longing Soul, which I here lift up unto thee.

Thou, Lord, givest Bread to Man from Earth ; thou gavest *Manna* to *Israel* from Heaven ; Give, O give thy self unto me in this Sacrament, as the true Bread, the Heavenly *Manna*, the life-giving Food of thy Church. Thou, Lord, art now Reigning in Heaven ; Oh do thou now also set up thy Throne in my heart : Thou art exalted in Heavenly Glory ; O manifest thy self in thy Gracious presence : in thy Heavenly Glory, thou art the joy of Holy Angels and Blessed Saints ; in thy gracious presence be thou now the reviving of devont Souls and humble Penitents. O my Love, my Joy, my Jesus, my Lord, be thou present with me in thy Sacrament, present more than by Inspiration, and make me present with thee, and that more than by Meditation ; even lift
up

up my Soul unto thee in a Spiritual, real and eternal Communion. Oh the load of my sins, the burden of my flesh, so heavy, that I cannot of my self lift up my head, how shall I then lift up my Soul? wherefore, O my Saviour, do thou add thy strength to my weakness, thy supporting Grace to my fainting Spirit, and then I will run after thee, and lift up, not only my Hands, but my Heart; not only my Eyes, but my Soul unto thee: For it is not indeed the Eye, or the Tongue, or the Hand, or the Knee, but the Soul, which makes the acceptable service in Prayer and Praises unto God; the Devotion of the Soul, that is the very Soul of Devotion; wherefore, that I may present myself a living Sacrifice at Christs Table, my best part shall be my first oblation, and therefore in the very preparation and entrance of this Sacred Solemnity, see, O see, unto Thee, O Lord, do I lift up my Soul.

As

As soon as the Sermon is ended, fall upon your knees, and with all reverence say,

A Ccept, O Lord, the Sacrifice of those my Confessions, which I have offered unto thee this Week past from my tongue, made and moved by thee to confess unto thy name: and heal thou all my bones, that they may say, O Lord, who is like unto thee: I am not worthy, O Lord, I am not worthy to come into thy presence, much less to eat at thy Table the flesh of the Sacrificed Lamb; O let the cry of thy Sons Blood; who offers an eternal Sacrifice to thee, speak on my behalf, and speak better things than the Blood of *Abel*; for my Sins and the *Jews* Crucifi'd thee; and where shall I, vile wretch, appear, who have put my Lord to death, and expos'd him to an open shame; where should I appear, but before my Saviour, who died for them that have murder'd him, who hath lov'd them that hated him, who
is

him, who is the Saviour of his Enemies, and the Advocate for Sinners, and all that I do need, all that I can desire. Thus O my God, I have confessed before thee, (in this Week,) my Sins, and am Guilty ; and unless thou givest me Pardon, it is but just that I perish. But, O Father, grant to me what I have ask'd, even though I deserve it not, and make me to be what thou hast commanded : Give unto me what thou hast designed for me ; enable me for the Reception of the Blessed Sacrament, the Work thou hast enjoined me to, and bring me to the place, which thou hast prepared for them that Love thee : That by thy Mercy, having my Infirmities covered, and my Sincerity accepted, I may at last be admitted into the Joy of my Lord, through the Merit of Jesus Christ my Blessed Saviour and Mediator, *Amen.*

*Ejaculations to be used before Receiving of the Holy Sacrament:
Out of the Psalms.*

HAve Mercy upon me O God, after thy great Goodness, according to the multitude of thy Mercies, do away mine Offences.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before Thee.

Against Thee only have I sinned, and done this evil in thy sight, that Thou mightest be justified in thy saying, and clear when thou art Judged.

Thou shalt purge me with Hyssop, and I shall be clean, Thou shalt wash me, and I shall be whiter than Snow.

Thou shalt make me hear of Joy and Gladness, that the bones which Thou hast broken may rejoyce.

Turn

Turn thy Face from my Sins, and put out all my misdeeds.

Make me a clean Heart, O God, and renew a right Spirit within me.

Cast me not away from thy Presence, and take not thy Holy Spirit from me.

O give me the comfort of Thy help again, and Establish me with Thy free Spirit.

Thou shalt open my lips, O Lord, and my mouth shall shew forth Thy Praise.

Lord, I am not worthy that Thou shouldst come under my Roof. *St. Matt. b.*

I have sinned, what shall I do unto Thee O Thou preserver of Men.

I will take the Cup of Salvation, and call upon the Name of the Lord: I will pay my Vows unto him now in the presence of all his People.

Behold, O Lord, Thy beloved Son, in whom Thou art well pleased.

Hearken to the cry of his Blood, which speaketh better things than that of *Abel*.

By his Agony and Bloody Sweat,
by his Cross and Passion, Good Lord
deliver me.

O Lamb of God, which takest a-
way the Sins of the World, grant
me Thy Peace.

O Lamb of God, which takest a-
way the Sins of the World, have
Mery upon me.

Glory be to the Father, &c.

If you have time, while the Priest and
others are Communicating, Read *Wednes-*
days, Fridays, and Sundays Meditations.

Immediately before Receiving.

I Come Lord Jesus, I come; O
take me to Thee, for Thou lo-
vest me, and hast prepared a Table
for me in the Seat of Love.

O Holy Jesus, I behold Thee stret-
ched upon the Cross, with Thy Arms
spread, ready to embrace and receive
all Mankind into Thy Bosom.

O

O blessed Jesus, let the Blood that ran from Thy blessed Heart, wash my Soul from all Sin and Iniquity, and purchase me Thy Heavenly Grace and Benediction.

O Lamb of God, Thou hast said, that he that Eateth Thy Flesh, and Drinketh Thy Blood, hath Eternal Life,

Behold the Servant of the Lord, be it unto me according to Thy Word.

Lord I am not worthy Thou shouldst come under my Roof; but speak the Word, Lord, and Thy Servant shall be whole.

After Receiving of the Bread Pray.

Blessed be the Name of my Gracious and Blessed Saviour Jesus, for giving me Thy precious Body to be the Food of my Soul; (and grant that what thou hast given me for Remission of my Sins, may not by my fault become the increase of them;) and now, O God, I humbly present

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to Thee my Body and Soul; Do thou make them fit for thy Service; that as I have given my Members to Sin and to Uncleanness, so I may henceforth walk in Righteousness and Holiness before thee, all the days of my Life, *Amen, Amen.*

Before Receiving of the Cup.

I Will receive the Cup of Salvation, and call upon the Name of our Lord.

O let this Blood of thine purge my Conscience from dead works to serve the Living God.

Lord, if thou wilt, thou canst make me clean. O touch me, and say, I will, be thou clean.

After Receiving of the Holy Cup, Pray.

IT is finished; Blessed be the Name of our Gracious God; Blessing, Glory, Praise, and Honour, Love and Obedience, Dominion and Thanks-giving

giving be to him that sitteth on the Throne, and to the Lamb for ever and ever.

G God, pour down thy Graces upon us; direct our steps in thy way, strengthen us in thy fear, confirm us in thy love, and give us at last the Inheritance of thy Children, *Amen.*

Lord now lettest thou thy Servant depart in peace according to thy Word.

For mine eyes have seen thy Salvation.

Which thou hast prepared before the Face of all thy People.

To be a light to lighten the *Gentiles*, and to be the Glory of thy People *Israel.*

Glory be to the Father, &c.

As it was in the beginning, &c.

Out of the Psalms.

Praise the Lord, O my Soul; and all that is within me praise his Holy Name; Praise the Lord, O my Soul, and forget not all his Benefits.

Which forgiveth all thy Sins ; and healeth all thine Infirmities.

Which saveth thy Life from destruction ; and Crowneth thee with Mercy and Loving Kindness.

Which satisfieth thy Mouth with good things ; making the young and lusty as an *Eagle*.

The Lord is full of Compassion and Mercy : Long-suffering, and of great Goodness.

He hath not dealt with us after our Sins, nor rewarded us according to our wickedness.

For look how high the Heaven is in comparison of the Earth ; so great is his Mercy also towards them that fear him.

Look how wide also the East is from the West : so far hath he set our Sins from us.

Yea, like as a Father pitieth his own Children ; even so is the Lord Merciful unto them that fear him.

I have sworn, and am stedfastly purposed to keep thy Righteous Judgments.

O hold thou up my goings in thy Path, that my foot-steps slip not.

O praise the Lord all ye his Hosts, ye Servants of his that do his pleasure.

O speak good of the Lord all ye works of his, in all places of his Dominion, praise thou the Lord, O my Soul.

Thou art my God, and I will thank thee; Thou art my God, and I will praise thee.

O give thanks unto the Lord, for he is Gracious: because his mercy endureth for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

A Thanksgiving.

O Lord thou hast Sealed to me the Covenant of thy Grace, made to me in and through thy Son, and assur'd me of the forgiveness of my Sins, the power of thy Grace, and the enjoyment of thy Love, upon the conditions of Faith, and Repentance.

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Let me never forget this great Love, or cease to remember this, Dear Lord; but carry the thoughts of him and It, into all my affairs, that they may regulate and direct the actions of my life, to the promoting his Honour; and expressing my acknowledgments of his goodness: Thou hast made me, and fed me, and blessed me, and preserved me, and sanctify'd me, that I might love Thee; and Thou wouldst have me to love Thee, that thou maiest love me for ever. O give me a love to thee, that I may love thee as well as ever any of thy Servants loved Thee; that so at last I may partake of his Glory, and enjoy the full manifestation of his love, through his Merits and Mediation, in his Heavenly and Everlasting Kingdom, *Amen.*

Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepheard of the Sheep, through the Blood of the Everlasting Coyenant, make us perfect

fect in every good work to do his will ; working in us that which is well-pleasing in his sight, through Jesus Christ ; to whom be Glory for ever and ever, *Amen* :

Here rising up, and making thine humble Adoration before the Throne of Glory, say,

Halelnja ; Salvation be unto our God, and to the Lamb for ever, *Amen*.

Depart with a glad Heart, and a chearful Countenance.

Thanksgiving, after the receiving of the Blessed Sacrament, at home.

O Almighty and Eternal God, what worthy praise can I give unto thee, by whose Goodness I was Created, by whose Mercy I was Redeemed, by whose Power I am Preserved, and by whose Grace, I hope to be Glorified : And for all other thy Blessings,

Blessings, and Benefits, which I enjoy both in Soul and Body ; and especially for feeding me this day with the precious Body and Blood of Jesus Christ ; I will therefore offer unto Thee the Sacrifice of Praise and Thanksgiving, and always praise thy Holy Name ; O Lord, I heartily repent me of my many sins, which I have confessed to thee this week past, and am heartily sorry, when I consider how unprofitably and wickedly, I have spent my life hitherto : I desire O Lord, to amend what is amiss in me, I earnestly intreat thee further, that whatsoever is in me vicious, or contrary to thy Blessed will, may by Virtue of this blessed Sacrament, be rooted out of me, that my Soul may become a fit Habitation for thy Holy Spirit ; let it be to me the absolution of my sins, the confirmation of my Faith, and the only delight of my Soul : What shall I return unto thee for all thy love ? What shall I give unto my Lord, who hath given himself for me ?

I

I have given thee my whole self, and now devoted all the powers of my Soul and Body to thy service ; and I think my self happy, O Blessed Jesus, in the choice I have made of thee, for my Lord and Master. I rejoyce in the disposal I have made of my self to thy service and obedience, for a World I would not revoke my consent to be absolutely Ruled and Governed by thee as long as I live. Grant, O Lord, that I may hereafter faithfully follow and serve thee, who hast at this time so lovingly vouchsafed to come to me; and because (through my Infirmary) I cannot follow thee as I would, be pleased to assist me with thy power, and draw me after thee ; that I may walk in the strength thereof all the days of my life ; and at last be brought by thy Merits to that place of Glory where thou dost Reign, together with the Father and the Blessed Spirit for ever, *Amen.*

Behold

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Behold thou art made whole, sin no more, lest a worse thing come unto thee, *St. John 5. 14.*

Praise the Lord, O my Soul, and all that is within me Praise his Holy Name, *Psal. 103.*

Praise the Lord, O my Soul, and forget not all his Benefits.

Which forgiveth all thy sin, and healeth all thine Infirmities.

Which saveth thy life from destruction, and Crowneth thee with Mercy and loving kindness.

Which satisfieth thy mouth with good things, &c.

The Peace of God which passeth all understanding, the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with me now, and at the hour of death, Amen, Amen.

SOME

Some

MEDITATIONS.

To live well after Receiving the
Holy SACRAMENT.

THere ought to be a special care of our life after the Holy Sacrament, as well as before, and in receiving : for though a man may come conveniently prepared, yet if we be careless, and look not to our Life, after the Duty is done, we may mar all ; but Faith teacheth us, that there is another life after this, and that there shall be a general Judgment of all our works, and that we shall receive, either everlasting Glory for the Good, or else everlasting pain for the Evil ; but in this our corrupt age, Christians are found to be very weak and feeble in their Faith, and very dissolute and licentious in their lives ; be-
cause

cause they eat not of this Divine Food; And therefore in the end they perish and die for hunger, as the Prophet signifieth when he said, *Esa.* 5. 13. Therefore were my people carried away into Captivity, because they had no knowledge of God, and their Nobles perished for hunger, and the multitude of them died for Thirst. For this cause hath the wise Physician our Saviour Christ, (who hath felt the Pulse of our weakness (ordained this most Holy and Divine Sacrament; and for this purpose he hath Instituted the same in form of Meat, that the very Form wherein he did Institute it, might declare unto us the effect it worketh; and withal, the great need our Souls have of the same. O that men would understand by this, the great necessity they have of this Divine Sacrament; by means of this Divine Meat, the Soul is United to the Spouse; By this, the understanding is illuminated, the Memory quickned, the Will enamoured, the

the inward and Spiritual tast delighted, Devotion increased, the good motions awaked, our weakness fortified; and by means of this Divine Meat, we receive strength to ascend up, even to the Hill of Almighty God.

But it is a frequent, and foul fault amongst many, that so soon as the Sacrament is done, and the Duty ended in publick, they never once look after it more. They leave the Sacramental Disposition, and Devotion in the Church, there they shake hands with it, and bring not any of it home with them: When the Sacrament is done, all is done with them, so they go from it, without any examination at all. It is never once more thought upon, O let it be your care to make up that by after-diligence, wherein they were wanting before, also be careful and watchful to keep up, and maintain that holy and gracious frame of heart in thee which thou acquir'st in, and bringest from the Sacrament with thee. A man when he finds enlargement,

ment, and a gracious disposition of Spirit in that Holy Ordinance, should be of St. *Peters* mind, when in the Mount with our Saviour in his Transfiguration, Master, it is good being here, it is good going to this Holy Sacrament, as often as you can ; let it be your care in holy affection, by degrees to come to some Spiritual height, having gotten up to more than an ordinary, and common pitch, our care should be to keep and maintain what we have gotten at the Sacrament, to keep the sweet Meats we bring from this Banquet.

Let us presently begin to do these good works, and perform our Vows, while our hearts are warm with these flames, for to morrow we shall be less able, and perhaps less willing, and if we go not forward we shall go backward, let us sadly reflect upon our former back-slidings, and that we have the same frail Nature ; and our Enemies the same power and policy, and greater malice still : And if we can but
Pray

Pray heartily for Grace to be good, it is a great assurance that we do sincerely desire to be good. And it is the beginning of Grace to wish earnestly for it ; Yea, we serve such a good Master as will be pleased, if we do what we can, let us be doing Acts of Religion and Virtue ; that will be pleasant and easy, which was thought difficult, only because we had not tried it ; Besides by denying our desires once or twice, we shall perceive how much easier and sweeter it is to deny a Lust, than to satisfy it ; and by the success of these first attempts, we shall both give experiment of the Grace received, and have somewhat wherewith to upbraid our Souls afterwards, if we grow amiss.

When we feel our Zeal to cool, our devotion to decay, when we find our selves less sensible of former sins, and when we begin to abate of our watchfulness and care, we must renew our Addresses to the Mysteries ; for if we receive this Sacrament carefully
and

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and often, it is the best means to make us perservere, and so it must never be omitted too long together.

What tongue is able fully to express the excellency of this most Blessed Sacrament? Who can give worthy thanks for so great a benefit? Who will not be altogether dissolved into Tears when he seeth the Almighty God United unto him? Assuredly, the more we go about to consider the excellency and Virtues of this Sovereign Mystery, the more do we want words to express it; and the more doth our understanding fail us therein.

Now what pleasure, what sweetness, what delightful savours of good life doth the Soul of the Just man feel at that time, when he receiveth this Divine Sacrament! there is none other sound heard at that time, but only sweet Songs of the inward man, vehement burstings out of Holy desires, yielding of Thanks, and uttering of most pleasant words, all tending to the praise of our Saviour Christ, her beloved.

loved. There the Devout Soul through the Virtue of this most Holy and reverend Sacrament is altogether renewed and plenished with Joy.

There she is recreated with Devotion, fed with Peace, fortified in Faith, confirmed in Hope, and tyed fast with bonds and knots of Charity unto her most sweet Saviour and Redeemer, whereby she waxeth daily more fervent in Love, more strong in resisting Temptation, more prompt and ready to sustain Labour and Travel, more careful and diligent to do good works; and most desirous often to frequent this Holy Mysterie. Such are thy gifts (O sweet Saviour) such are the works and delights of thy Love, which thou art wont to communicate to thy Friends, by the means of this Divine Sacrament; And this thou dost to the end, that we, being filled with these so great and mighty delights; should despise all other vain and deceitful delights.

We must endeavour by after-pains
in

in Prayer and Humiliation, to quicken and awaken the efficacy of the Sacrament ; for this we must know, as a point of great use and comfort, that Sacraments do not always work for the present, but the efficacy may come afterwards. It is in this case, as in that, 1 *Sam.* 10. 1, 6, 9. *Samuel* Anointed *Saul*, and said, *The Spirit of the Lord will come upon thee, &c.* And it was so, that when he had turned his back to go from *Samuel*, God gave him another heart, the Spirit of God came not upon him in the Anointing, but afterwards, when he was departed from *Samuel*.

Though the Sacrament works not for the present in Administration, yet if we be after touched with a sense of our unworthiness, and thereupon awaken our selves, to quicken the Ordinance to our selves, the Sacrament shall be ready afterwards to empty it self with Blessings upon our Souls, and shall prove effectual and comfortable unto us.

How

How hardly can we be perswaded,
O Lord, to forsake the vanishing pleasures of this life, for thy Glory, and our own happiness ; how unwillingly should we lay down our lives for thy sake or the Gospels, that can so hardly part with one beloved sin in obedience to come to thy Holy Table ? Thy yoke is easie, and thy Service a perfect freedom, and yet we count thy Sanctuary a Prison, thy Law a trouble, and can scarce Sacrifice so much time to our Devotion, as to pay unto thee the Honour due unto thy Name.

Pardon and pity this eruption of our frames ; and teach us, while we live, to delight in coming to thy Holy Sacrament, for which thou madest us ; even to Glorifie thee ; that so whensoever this Earthly Tabernacle shall be dissolved, we may receive our change with joy, and be carried by Angels to an everlasting Inheritance.

Consider now, if there may be found in the whole World, any greater argument of Love, than that Almighty
God

God should give us his own Body for our Spiritual food and relief: We may read in many Histories, that some Mothers have (being constrain'd with extream hunger,) imbrued their hands in the Flesh and Blood of their own little Children, to sustain themselves with feeding upon them; and that for the great desire they had to live; but who had ever read, that any Mother hath fed her Child, that was ready to perish and die with hunger, with her own Flesh? Or that she would be cruel to her self, to be pitiful to her Child? certainly there was never Mother yet living upon the Earth, that ever did such a deed. But our most loving and sweet Saviour Christ, passing my Mother in Love, perceiving us to be ready to perish and die for hunger; and seeing withal, that there was no other way to maintain our lives, than to give his own life for ours, and his Flesh for ours, cometh down from Heaven, and yieldeth his Body to be cruelly put

put to death, that thou mightst preserve and sustain thy Life with this Divine Meat, let us be adorned with all Virtues after the receiving of the holy Sacrament, that we may inwardly be such as outwardly we seem to men; and with reason thou ought'st to be much more within than is perceived without; for God beholdeth us (whom we ought most highly to reverence) wheresoever we are, and walk in purity, like Angels, in his sight; for it is a great Providence to lay aside for the services of God, and the business of the Spirit, as much as we can, (at the least once a day, at morning or at night. In the morning fix thy good purpose, and at night examine thy self what thou hast done, how thou hast behaved thy self in thought, word, and deed,) because God rewards our minutes which are spent in his service, with long and eternal happiness; and the greater portion of our time we give to God, the more we treasure up for our selves;

H and

and no man or woman is a better Merchant than they that lay out their time upon God, and their Money upon the Poor ; for he that seeketh any thing else but God, and the Salvation of his Soul, shall find nothing but tribulation and sorrow : neither can he remain long in peace, that laboureth not to be the least, and subject to all.

Now let us forsake the foolish, and live and go in the way of understanding, now that I have fed and feasted at the Lords Table ; live now no more as ye were wont to do ; now choose new company and new courses ; now become new men, and go and walk in new ways : it is the very thing that God looks for at our hands after we have been at the Sacrament. So when we have had fellowship with God in the Sacrament, in the strength of that heavenly Bait, we should lift up our feet, and go on cheerily in our Journey towards Heaven.

After

After thou hast been at the Sacrament, if Satan or any of his Instruments set upon thee, in any temptation to any evil or sin, fence thy self with thy Sacramental Vow; say to Satan, I was lately at the Sacrament, there thou knowest what a Vow I made to God, therefore I may not do this evil; would'st thou have me be forsworn before my God? should I, that have been at Gods Table, and have eaten and drank with him, should I lift up my heel against him; I that have taken an Oath to the contrary? Avoid Satan! I may not, I will not in any case do it.

When we come from the Sacrament, and do not shew the efficacy and power of it, and do not keep our Covenants, and walk the more fruitfully and religiously after it, there follows upon it these two evils.

1. First, God accounts such receiving no service done to him. The Sacrament received without following, and answerable obediences, he reposes and

IRREGU PAGINA

GULAR NATION

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and accounts as no service at all to him, so long as after your receiving, and eating and drinking at the Lords Table, there follows no conscience of keeping your Covenants, in yielding obedience to his Word in your lives; Now, what comfort can we have in our having receiv'd this holy Sacrament, if God accept it not as a service done to him?

2. Secondly, we take an Oath solemnly at the Lords Table to forsake our sins, and to walk in obedience, in the performance of such holy duties, and then afterwards live in our sins still, and in the neglect of those duties still, we horribly pollute, and take God's Name in vain, and make our selves guilty of spiritual Perjury before God.

Are we not forsworn, if we swear to do such a thing, and do it not? And is it a light thing with us to be forsworn, and that by the breach of an Oath and Covenant made solemnly with God? and though men will,
yet

yet God will not be forsworn: wo then to that man that breaks Covenant with the great God of Heaven and Earth, who will not be mocked, who will not be baffled withal, who will be a swift Witness and a severe Judge against all such as grossly take his glorious Name in vain, and so foully pollute his holy Ordinances.

God hath given every Man and Woman work enough to do, that there shall be no room for idleness; and yet hath so ordered the World, that there shall be space for Devotion. He that hath the greatest business of the World, is called upon to spend more time in Meditation, in the dressing of his Soul for to come to this holy Sacrament. And thus a man doing the duties required before, in and after the receiving of the Sacrament, and comes to the Sacrament after that due order, and he that walks after this rule, peace shall be upon him, and all the *Israel* of God.

O most wonderful Sacrament! what shall I say of Thee? with what words shall I commend Thee? Thou art the Life of our Souls, the Medicine for our Wounds, the Comfort in our Troubles; This is the Memory of our Lord Jesus Christ, the Testimony of his great Love, the Pledge of everlasting Felicity, and the Treasure of the Christian Life. Now, then, what glory can be greater than this? what gift more precious; what benefit of more value? what greater token of Love? Let all the Works of Nature keep silence, let all the Works of Grace give place, for this is a Work exceeding all Works, and a singular Grace above all Graces: therefore let us serve God in coming to this holy Sacrament even all the days of our life, that this life being ended, we may live with him for ever.

Now therefore (O most mellifluous Love) open the eyes of thy faithful People, open them, I beseech thee, (O most Divine Light) that with the
bright

bright Beams of a lively Faith they may know Thee, and dilate their hearts, that they may receive Thee into them, that being instructed by thee they may seek Thee, repose their trust in Thee, rest in Thee; and finally, by means of this most holy Sacrament be united with Thee, as Members with their Head, and branches with their Vine, and enjoy the influence of thy Grace for ever and ever, world without end, *Amen.*

Morning Prayer.

O Blessed Lord, who art infinitely holy and happy in thy self, and from whom alone I derive the possibilities of being either : I prostrate my self before thee, in an humble adoration of thy abundant goodness, and a just confusion of my own detestable ingratitude. Dear God, I most humbly thank thee, that it hath pleased thy goodness to take care of me thy unprofitable Servant this night past; that thou hast both safely kept me from all mine Enemies, & hast given me sweet sleep, unto the comfort of my Body. I most entirely beseech Thee, merciful Father, to shew the like goodness towards me this day, in preserving my Body and Soul, that mine enemies may have no power over me : **O** teach me so to walk, that I may never disrepute the Honour of my Religion, nor stain the holy Robe which thou hast now put upon my Soul, nor break my

my holy Vows which I have made at thy blessed Sacrament, and thou hast sealed ; nor lose my right of Inheritance, my Priviledge of being Co-heir with Jesus.

Give me a deep contrition for my sins past, and a hearty detestation and loathing of them, hating them worse than Death with torments. Give me grace entirely, presently and for ever to forsake them ; to walk with care and prudence, with fear and watchfulness this day, and all my days ; to do all my duty with diligence and charity, with zeal and a never-fainting spirit ; to redeem the time, to trust upon thy Mercies, to make use of all the Instruments of Grace, to work out my Salvation with fear and trembling ; that thou may'st have the glory of pardoning all my sins, and I may reap the fruit of all thy Mercies, and all thy Graces, of thy Patience and Long-suffering, even to live a holy Life here, and to reign with thee for ever in the Kingdom of thy Father ;
which

which thou, O blessed Jesus, hast purchased with thy Blood, and sealed by thy Spirit: to which blessed Trinity be ascrib'd all Praise, Honour and Glory, now and for ever, *Amen.*

Evening Prayer.

O Eternal God, fountain of Truth and Holiness, in whom to believe is Life Eternal: let thy Grace descend with a mighty power into my Soul, that I may make my humble address to thy Divine Majesty, begging of thee Mercy and Protection this night and ever. O Lord, pardon all my sins, my light and rash words, the vanity and impiety of my thoughts, my unjust and uncharitable actions, & whatsoever I have transgressed against thee this day, or at any time before; O cleanse me from my secret sins, and cover my known sins, with the Righteousness of thy Son Jesus Christ; remove mine iniquities far away from thee,

thee, and be not angry with thy Servant for ever, give me a tender Conscience, a Conversation discreet and affable, modest and patient, liberal and obliging; a Body chaste and healthful, competency of living according to my condition, contentedness in all Estates, a resigned will and mortified affections. That I may be as thou would'st have me, and my Portion may be in the Lot of the Righteous, in the brightness of thy Countenance, and the Glories of Eternity. Keep me, O Lord, from the destroying Angel this night, let thy anger never rise against me, but thy Rod gently correct my follies, and guide me in thy ways, and thy Staff support me in all sufferings and changes; preserve me from sharp sicknesses, and sudden surprises; keep all my senses entire till the day of my death, and let my death be neither sudden, untimely, nor unprovided; and make me to serve thee in the Communion of Saints, in receiving the Sacrament,

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ment, and in the practice of all holy Virtues, in the imitation of thy holy Life, in Humility, in Charity, in Chastity, and all the Ornaments of Grace, I may by patience wait for the coming of our Saviour Jesus, *Amen.*

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